Record of Christian Work

East Northfield, Massachusetts.

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Spirit, soul, and body, may you be kept sound, and be found irreproachable when our Lord Jesus Christ comes! He who calls you can be relied on, and he will do this.

1 Thessalonians 5. 23, 24 (Goodspeed).

RELIGIOUS THOUGHT AND ACTIVITY.

Statistics of **union churches in Massachusetts** recently compiled by the Massachusetts Federation of Churches report 26 such churches with a membership of 3269. These churches raised $64,610 for home expenses, and only $4537 for benevolences.

Jewish rabbis are lecturing in Protestant theological seminaries on race relations as **exchange professors.** Christian ministers are speaking at Jewish colleges and institutions on the brotherhood of races.

Among theological seminaries which are taking part in this exchange of lecturers are those of McCormick Theological Seminary, the University of Chicago, Oberlin College and Union Theological Seminary of New York.

The Southern Methodists have published some interesting life service figures. During 1924, 364 new names were added to the roll of volunteers for Christian life service. 236 offered for the ministry, 60 for foreign missions, 41 for home missions, and 27 for other work. The past year also set a new record in the number of young preachers received on trial in the Southern church. The average number for several years has varied from 75 to 100, but during 1924 300 were received.

Sixty-four hymns, each in the original and with translations into two other languages, make up the first international Christian hymnal published by the World's Student Christian Federation from its headquarters in Geneva, Switzerland.

Most of the hymns, 56, are given in English, with 55 in German, 49 in French and 32 in other languages, such as Norwegian, Esthonian, Finnish, Russian, Polish, Chinese and Japanese. Two of the hymns are "When I Survey the Wondrous Cross" and the spiritual "Were You There When They Crucified My Lord?"

The hymnal is called **"Cantate Domino."**

Among the unconventional things that **Rev. Bernard Clausen** does in the First Baptist Church, Syracuse, N. Y., is the following notice printed in his church bulletin for May 31:

"The pastor is resigning June 10. He does it every year. But each time he is a little bit more anxious about it. Some day his resignation is going to be accepted, and then how will he feel? Meanwhile, for this next year he has a list of three stirring objectives toward which he hopes to bend our united energies, and he will preface the announcement of these ideals with a frank report of the year's progress and disappointments. If you want him to stay another year, be sure to come a week from Wednesday night! And if you are sure you want him to go, he gives you fair warning. You will not have another chance to vote on his resignation for a whole year."

Forced to make heavy retrenchments in all directions owing to lack of sufficient income, the **Church Missionary Society of London** makes the following suggestions to its supporters with a view to minimizing both the volume and the duration of the cut:

(1) The adoption, wherever possible, of the plan that subscribers of £1 and upwards endeavor to increase their subscription by 10 per cent, i.e., 2s. in every pound, and subscribers of smaller amounts by one penny in every shilling;

(2) The acceptance of the tax-free Subscription Scheme, by which the Society is able to recover income tax proportionate to the subscription given;

(3) The undertaking of the whole or partial support of an "Own Missionary," in addition to present contributions; and

(4) With regard to recruits, only a certain number can sail on an estimate of £475,000, but the Society would send out an additional one upon each guarantee of a special gift of £1000 to cover passage and allowances for the first term of service.

(The following paragraph was in print before the lamented death of Mr. Bryan on July 26.)

Announcement is made of a Temple **tour to the Mediterranean** next February-April under the leadership of Mr. William Jennings Bryan. The unique feature of the trip will be a number of addresses by Mr. Bryan appropriate to the localities visited.

Thus, on Mars' Hill at Athens he will speak on "The Unknown God"; again in Greece, from the bema where Demosthenes spoke, on "Oratory as Illustrated by Demosthenes on the Crown"; off Troas, on "The Macedonian Call"; in Cairo, on "Joseph's Dream" and "Moses the Lawgiver"; at the pyramids, on "Building for Time."

The party will spend the time between March 28 and April 8 in the Holy Land. At Hebron Mr. Bryan will speak on "Be Thou a Blessing"; at Samaria, on "Naaman the Leper"; five addresses in Jerusalem at Easter time,—on "Gethsemane" in the Garden on Good Friday morning, on "The Message of Easter" outside the wall on Easter Sunday, on "The Great Commission" that afternoon on the Mount of Olives, and on "The Hebrew Prophets" at David's Tomb. At Bethlehem he will deliver his famous lecture on "The Prince of Peace"; at Nazareth, on that town; and on the shore of the Sea of Galilee, on "The Sermon on the Mount." Damascus will recall subjects and inspiration for two addresses, "Paul's Heavenly Vision" and "Living Waters."

In view of the great importance of a dissemination of a knowledge of the Bible, Rev. P. B. Fitzwater, American president of the **Berean Band,** an international and interdenominational movement founded in England in 1905 by Mr. Charles J. G. Hensman to encourage the habit of storing the memory with the words of Holy Scripture, appeals to Christian men and women to aid in this worthy work in two ways:

(1) Definitely memorize some portion of the Holy Scripture regularly. The only way to grow in grace and in the knowledge of the Lord Jesus Christ is to fill one's mind and heart with the Word of God;

(2) Get others to regularly memorize some portion of the Bible. This is one of the most effective ways of bearing witness for Jesus Christ. What better act can you do than to influence a friend to fill his mind with the precious truths of God's Word?

The sole obligation of membership in this organization is the memorizing of one verse of Scripture every week. Each member is furnished with a list of 52 Bible verses for the current year. These are carefully chosen, a definite subject being taken each month and a subdivision of that subject for each week with the object of cohesion of thought and so far as possible a completion of subject in each year.

The cost for membership is only 17 cents per year. This includes the list of verses in a suitable case to be carried in the pocket.

Small bands or groups can be organized among the different ages for the purpose of meeting together to review the Scripture verses. Pastors and Sunday school teachers and religious leaders can greatly increase their influence for good by coöperating in this great work. Full information will be sent to those who may be interested. Address: The Berean Band, 153 Institute Place, Chicago.

Twenty-five Most Popular Evangelistic Songs.

This time it is an American exchange that offered a prize for the best list of 25 evangelistic songs. Some 200 lists were submitted by contestants in nearly every

state in the Union. The combined votes gave this list of most popular songs:

"Almost Persuaded."
"Brighten the Corner."
"Dwelling in Beulah Land."
"God will Take Care of You."
"He's a Wonderful Saviour to Me."
"I Am Praying for You."
"If Jesus Goes with Me."
"In the Garden."
"It Pays to Serve Jesus."
"Jesus Is All the World to Me."
"Jesus Is Calling."
"Just as I Am."
"Let Jesus Come into Your Heart."
"Lord, I'm Coming Home."
"Love Lifted Me."
"Rescue the Perishing."
"Since Jesus Came into My Heart."
"Softly and Tenderly."
"The Old Rugged Cross."
"There Is Power in the Blood."
"The Way of the Cross Leads Home."
"Where He Leads Me."
"Where the Gates Swing Outward Never."
"Why Do You Wait?"
"Why Not Now?"

"Father Endeavor" Clark Retires.

Dr. Francis E. Clark, familiarly known as "Father Endeavor" Clark, founder and for the last 44 years the president of the United Society of Christian Endeavor, retired from the presidency at the 30th national Convention held at Portland, Ore. He will retain the presidency of the World's Christian Endeavor Union.

Dr. Daniel A. Poling of New York, was elected Dr. Clark's successor. Dr. Poling for the last ten years has served as the associate president of the movement. He is co-minister of the Marble Collegiate Church of New York City.

"Military men in the army and navy are retired at the age of 64," said Dr. Clark. "I have passed that by nearly ten years, the age when these officers must relinquish their commands and write 'Retired' after their names. In the Lord's army, too, there comes a time when for the best efficiency a man should resign his post and place the standard of office in younger hands. Some months of serious ill health, as well as advancing years with their inevitable handicaps, compel me to do this now."

Dr. Clark reviewed the growth of the Christian Endeavor movement from its inception at Portland, Me., in 1881, to its present stage of development.

Some of the more serious questions confronting the convention were:

Is it necessary to be a Fundamentalist to be a Christian?

Can the church supply enough recreation for the average young man or woman of today?

Does dancing indicate a serious defect in moral fiber?

Is it immodest for a young girl to appear in public in a one-piece bathing suit?

Should golf and other sports be engaged in on Sunday?

How can the enforcement of prohibition best be aided?

Can a Christian Endeavor girl wear rolled stockings and use a lipstick?

Must all races mingle on an equality?

> Merciful Father, whose will it is that we should love one another, give us also grace that we may fulfil it! Make us gentle, courteous and forbearing! Direct our lives so that we may look each to the good of others in word and deed, and hallow all our friendships by the blessing of thy Spirit, for his sake who loved us and gave himself for us, Jesus Christ our Lord! Amen.

PROGRAM OF EVANGELISM.

A conference of leaders in the evangelistic agencies of the denominations comprising the Federal Council of the Churches, held at Northfield, has resulted in the announcement of a united program for the coming year. These denominational leaders have agreed to recommend this common plan to their own constituencies, and thus make possible a nation-wide evangelistic movement.

The program of evangelism, as adopted at Northfield, has been formulated upon the basis of the announced objectives and plans of the various denominations. After hearing from each body as to its plans for the coming year, the various plans were studied and a common program evolved, which in-

cludes, in the main, the outstanding features of each of the denominational programs. It centers around pastoral and personal evangelism. The full statement follows:

"Evangelism is the foremost work of the church. All her other activities are of value only to the extent that they aid in making Christians truly Christlike, and in bringing non-Christians to faith in Christ and a sincere confession of him as Saviour and Lord.

"During the past year there has developed in the communions comprising the Federal Council of the Churches of Christ in America an increased spirit of unity and a growing uniformity of method in the prosecution of their evangelistic work. The past year has been marked also by a notable increase of church membership on confession of faith, as compared with the low ebb of the previous year.

"We believe that this growing unity and common understanding is, in some measure, responsible for the richer harvests reported by the churches. For these and many other reasons the Commission on Evangelism is led to believe that the time has arrived for the adoption of a common program to be presented by the evangelistic agencies of the several denominations to their constituencies, with the strong expectation that all the churches will join in carrying it out, adapting it to their several needs but adhering to its cardinal features."

The outstanding features of the plan are as follows:

General Preparation.

All church leaders and all Christian people should be led to think and pray and work in terms of the whole church as Christ sees it.

The denominational agencies should prepare and issue literature which completely outlines their evangelistic program, and should see that it is placed in the hands of every pastor and his officers.

In the local church the plans should include personal preparation on the part of the pastor himself, preparation by the pastor of a definite evangelistic program for the entire congregation for the year, and presentation of the plan to the officers and people in order to secure their hearty enlistment in carrying it out.

Program for the Local Church.

The preparation of a complete constituency list, comprising the names of all in the community whom the church should seek to win.

The selection and training of church members for various forms of personal evangelistic service.

Special sermons on evangelism, to inform the people as to the real meaning of evangelism and to quicken their spiritual life.

The assignment of names from the constituency list to personal workers, with provision for regular reports by them.

A definite evangelistic objective to be placed before every organization in the local church.

Special responsibility to be placed by the church upon the young people for work to be carried on under their own leaders.

Such instruction of Sunday school teachers as will enable them to find the evangelistic note in the lessons.

The full use of the evangelistic possibilities in catechetical or communicant classes.

The conservation of church membership, and building them up in Christian discipleship.

A period of intensive evangelistic work as a climax to the year.

Interdenominational Coöperation.

In every community where there is a federation or council of churches the evangelistic agencies of the denominations should lead their own churches into cooperation in a simultaneous program of evangelism. The impression of oneness thus produced is itself an element of evangelistic value. In communities where a pre-Easter program is agreed upon, all the denominational agencies should join in supporting it.

The churches should begin their program of evangelism in the early fall, giving special attention at this period of the year to a study of the parish, to a systematic visitation of the people, especially the unchurched, and to a Church Rally Day, preferably the second Sunday in October.

Mary's tears were more precious to Christ than her ointment.—Thomas Watson.

The children are like thirsty little plants, drinking in every word of the missionary, absorbing her ideals, and some finally worshipping her God. What an opportunity! Nearly 6000 girls attend the United Presbyterian Mission schools in Egypt every day, including 2000 in the city of Cairo, all under the supervision of American women sent to the field and supported through the Women's Board.

THE UNITED CHURCH OF CANADA.

The organic union of the Methodist, Congregational and Presbyterian churches of Canada was consummated on June 10, after 25 years of negotiation. The event was marked by vast gatherings of ministers and members of all three churches in the Arena, Toronto, which, seating 8000, was filled to capacity, morning, afternoon and evening.

The ceremonial of consummation was impressively conducted. The members of the first General Council of the United Church entered in procession, and were seated in a body before the dais, on which were seated the officials of the union committees of the three churches. Then followed a solemn service of worship, concluding with a "hallowing of the union" and the dedication of the United Church to the worship and service of God.

Thereafter, all members of the council standing, declaration was made and signed by the official heads of each of the three churches that they are now united and constituted as one church.

The inauguration concluded with the communion service, in which over 7000 joined with the 350 members of the general council.

Men and women came together in a great religious act. It was a time of worship, of dedication, of seeking the Lord for grace and guidance for great duties and responsibilities. Prayer was simple and direct. Praise was heartfelt and humble. Speech was honest and earnest and kindly.

According to returns officially made to the General Council of the United Church, the numerical strength of the new church is as follows:

Churches and preaching stations	8,806
Members	692,838
Ministers	3,819
Missionaries	648

Statistics of bodies forming the union are as follows:

Churches—Congregational, 174; Methodist 4797; Presbyterian, 4509, less 674 non-concurring churches, 3835.

Membership—Congregational, 12,220; Methodist, 414,047; Presbyterian, 266,111 (108,840 Presbyterians voted against union).

Ministers entering United Church—Congregational, 85; Methodist, 2085; Presbyterian, 2037, less non-concurring, approximately 368, 1669.

Missionaries entering United Church—Congregational, 24; Methodist, 310; Presbyterian, 314.

The entire Methodist Church of Canada entered into the United Church.

All Congregational churches entered the United Church, except a few small congregations.

The non-concurring element is made up almost wholly of members of the former Presbyterian Church in Canada, and represents, apparently, about one-quarter to one-third of that body. Eighty per cent of the Presbyterian ministers and ninety-five per cent of Presbyterian foreign missionaries have gone with the majority into the union.

Special significance attaches to the fact that while three bodies originally negotiated for union, four groups were represented in the consummation. The fourth group consisted of hundreds of union churches that had arisen, chiefly in Western Canada, in anticipation of union.

A new weekly paper, "The New Outlook," published in Toronto, takes the place of the three former denominational weeklies.

While the United Church was being shaped up, the impressive Presbyterian minority which refused to enter the merger was also taking shape. Some 2000 delegates were in Toronto, and after the adjournment of the last General Assembly they met in Knox Church and constituted themselves as the Continuing Presbyterian Church of Canada. A sort of Watch Night service was held on June 9, carrying over into June 10, in protest against the merger consummated that day. In this and other gatherings of the anti-unionists there was the same spirituality and consecration and humiliation because of the division as in the other body. They have their problems: much organization to accomplish, congregations without church houses, kirks without ministers.

THE Y. M. C. A. IN GERMANY.

Conference at Hanover.

First of all, it was a conference of youth. Seven thousand young men were present from all parts of Germany, from far-distant Silesia, and from German-speaking associations in the Baltic States. Their average age did not exceed 22 years. They were as virile, as enthusiastic, and as eager a company as I have met in 27 years of work among young men. There was an open air flavor about them. They were dressed in shorts and open shirts, and were mostly hatless. They carried eating utensils in haversacks, and fed in large halls on the simplest diet.

The second impression one got was the impress which the conference made on the whole city. On emerging from the station one was confronted in the great open Bahnhofplatz by striking notices and posters announcing the conference. Venetian masts with streaming banners were set up at intervals directing the way to the Stadthalle distant some mile and a half.

As the seemingly endless contingents arrived, they formed up and marched to their quarters, singing religious songs and carrying distinctive banners, and until the end of the conference their voices were heard in the streets. On the morning of Whit Sunday, at 8 o'clock, they paraded the city with their bands, singing gospel songs. In the park that afternoon they preached to thousands of holiday-makers from seven stands, leading the singing with excellent music and distributing leaflets.

At noon on Whit Monday, in the center of the city, before the theater, a great evangelistic campaign was carried out on the same lines. One estimated that at least 5000 townspeople and visitors were present, and a most attentive hearing was given.

The conference gave the impression of being a great evangelistic campaign rather than a consultative or deliberative gathering,—its size made the latter impossible. The messages in the great hall as well as in the open air uniformly appealed for dedication of the life to Christ and to the service of fellowmen. The testimonies given at the closing meeting were so spontaneous that half a dozen were speaking at one time, declaring what the conference had meant to them; and amid the rapidly succeeding testimonies of this kind I noticed one lad who in a pause stood up and faced the great audience, saying, "During these days I have found Christ."

Not only was the conference a great demonstration of the religious vitality of the movement, but time was given for gymnastic displays in the stadium. Several hundred young men took part in these, as well as in track events and group games. One felt how wise the leaders were in making

these arrangements, which kept the gathering of these boys sane and natural, bringing Christianity into the joyousness of sport and relaxation.

Lastly, I learned that the enthusiasm so evident at Hanover was not mere conference enthusiasm. All over the German Y. M. C. A. movement today, with its 2000 branches, there is developing an aggressive evangelistic policy, under which every Sunday groups of young men visit the villages, sing and preach on the village greens, and often in the dancing-halls. Cases were brought under my notice of village dancing-halls going out of business in consequence, and associations being formed in the localities.

Where there is PASSION in the church and the Association, young men are arrested and won just as in "the old days."—"Christian."

EDUCATION IN EAST AFRICA.

Surely the peoples of Africa, the foreign governments no less than the native populations, are put under heavy tribute to the Phelps-Stokes Fund for the further survey of education in Africa by the commission sent to East Africa in 1924. It will be remembered that this notable work was begun by a commission that visited West, South and Equatorial Africa in 1920-1. The later survey worked north from Kenya to Abyssinia.

The report of the commission* will be a standard volume of reference for many years to come. It is not only a careful scientific study of education as adapted to the natives under various stages of civilization and natural conditions, but it is a handbook of existing agencies, with all available statistics as to population, agriculture, etc. Separate chapters tell of each colony visited, the country, its economic and sociological background, and so on.

There is nothing hurried or cheap about the book. The commission consisted in all of some eight experts, some American and some British and one a native of the Gold Coast (Dr. Aggrey). They had the sympathy and active coöperation of the British and colonial governments, of missionaries and other agencies. So the survey was made under most favorable conditions.

The point of view of the Phelps-Stokes trustees is that it is in the power of education to mold the minds, characters and habits of youth, but it must be a vital education fitted to the needs of those who seek it, so as to make them useful members in their own community life. Hence old-fashioned schooling has only a limited place in the recommendations of the commission. A large view is taken of the scope of education. Character, religion, health, agriculture and industry, family life, and recreation, each and all are held to be necessary elements in a rounded and well adapted education. An agriculturalist and botanist of the U. S. Department of Agriculture was a member of the party, and contributes a separate report.

Character-building is perhaps the prime objective aimed for. As stated by Dr. Jesse Jones, whatever system of education is adopted and in every system adopted, whether in infant school, primary school, trade school, or secondary school, the endeavor must be to graft on children the simple virtues of perseverance, thrift, temperance, self-control, reliability, honesty, and respect for parents. Such virtues cannot be taught from books: they must develop as sound habits after long continued practice and repetition.

While the commission found the greatest need for the more elementary education of the native peoples, they constantly emphasize the importance of highly trained native leaders in religion, education, engineering, medicine, and all the professions. They advise the establishment of a few well equipped colleges accessible to advanced native students in different sections of Africa, so that these students shall not have to go to Europe or America for collegiate training.

Little is said in the report about religious activities as such, yet the educational work of the missionaries is of course prominent, in so far as they were pioneers in education and in reducing languages to writing and to print. The condensed but comprehensive summary of the educational

* **Education in East Africa:** A Study of East, Central and South Africa by the Second African Education Commission under the Auspices of the Phelps-Stokes Fund, in Coöperation with the International Education Board, prepared by Thomas Jesse Jones. Phelps-Stokes Fund, 101 Park Avenue, New York. 415 pages, illustrated. $2.25.

activities of every mission is given in the chapters devoted to each colony.

A word needs to be said about the illustrations and maps. Like all the rest of the report, these are of superior quality. Some illustrations depict the beauties and wonders of mountains and lakes and other scenery, but most of them are from photos of mission work. They furnish supreme evidence of the value of missions as an uplifting and humanizing force.

All the suggestions given—and such are the main purpose of the commission,—as to methods, languages, administration, organization, etc., are based upon the experience gained as the commission visited the schools at work and were able to assess their strong and weak points. This feature of the report makes it invaluable to missionaries in all backward lands, for surely the underlying principles must apply all around the world.

"I SAT WHERE THEY SAT."

Ezekiel 3. 15.

At a monthly luncheon where were gathered some workers of the institutions operating under the care of the Church Extension Board of the Chicago Presbytery, Dr. Henry S. Brown gave the following message. Among the listeners was a theological seminary student who had been plunged for the summer months into the Jewish work at what is now known as the Peniel Community Center. The strangeness of the work and the far greater strangeness of the people which formed the constituency of this work had caused him to despair of any possibility of success among the radical Jews who lived around the Center. He was contemplating giving up, feeling that he did not fit in. Dr. Brown's words came like a life-giving breeze to refresh a bewildered spirit. The theological student was encouraged to make another attempt at the work. This finally resulted in his going into the Jewish work permanently.

"I once heard a Hebrew Christian say, 'All the Jews I know of who became Christians were won by the Christian friendliness of some Gentile.'

"Evidently it is the person more than the program that does the work. It is but to say what was said 2000 years ago, 'The word was made flesh and dwelt among us, and (thus) we beheld his glory.'

"The divine and only successful method of redemption was the incarnation, and still is and ever shall be while man remains man.

"But the incarnation itself as stated in the first chapter of John's Gospel also suggests the only efficient program. The word must not only always become flesh, but also must 'dwell among us.'

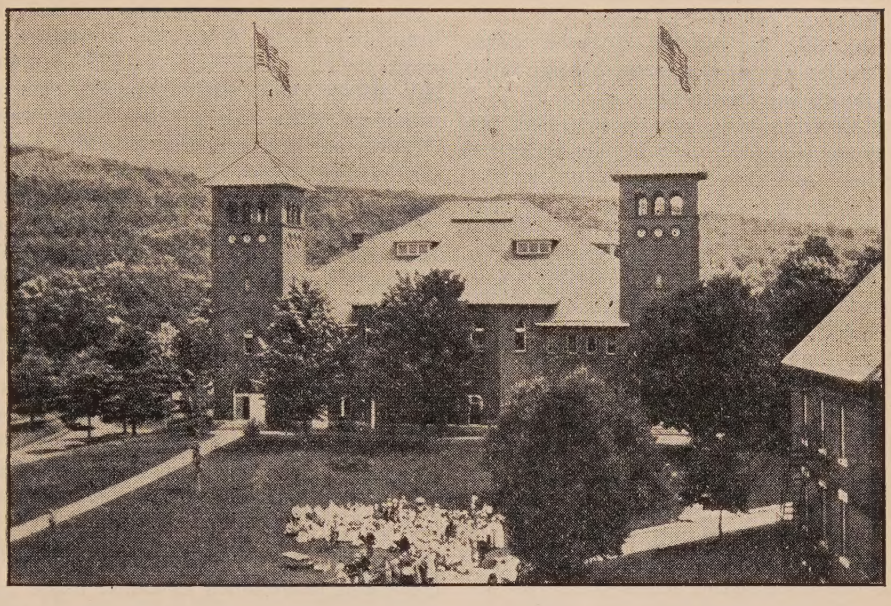
"Here is the divine Scriptural sanction, if you will, for the whole settlement or neighborhood house idea, 'And dwelt among us.'

"There is in the Old Testament a vivid illustration of this method and its power in that testimony of Ezekiel as given in the King James translation, 'I sat where they sat.' The prophet wanted to help the poor exiles over in Babylon. Before he could get his message home to their hearts, and get them out of their homesickness and spiritual exile, the Spirit had to seize him and transport him over into their midst, and plant him down in the mud and the weeping willows by the irrigation ditch Chebar, —'and,' says Ezekiel, 'I sat where they sat,' —and thus the work began.

"The trouble with most of us is that we want to elevate society and reform people at long distance. Our ambition is to preach from a pulpit across a gulf of awe and reverence to a docile people,—the preacher protected by a high tariff wall of special privileges and clerical attentions, expecting to heal the dead child by sending a servant with our wonder-working staff to lay on the face of the child and revive him. But the staff method, the method of charity by check, the absent treatment, never works. The word must become human flesh and dwell among us. The preacher must sit where they sit. The prophet must go himself and stretch his own bone and sinew and beating heart along the body of the dead boy."—"Our Jewish Neighbors."

CURRENT THOUGHT.

A truly Christian character is revealed in a balanced life. What does this Christian character or balanced life mean? It is this: faith without credulity; conviction without bigotry; charity without conde-



The Northfield Auditorium.

scension; courage without pugnacity; self-respect without vanity; humility without obsequiousness; love of humanity without sentimentality.—Charles E. Hughes.

"The big word in war or peace," a regular army colonel said some time ago, "is **not courage, but fortitude.** The average human in any nation has courage enough. Fortitude is much scarcer. There are ten men with courage to one with fortitude. It is hard to find a man who will tackle his share of necessary drudgery without complaint, and give it his best."

What is the difference? Here are dictionary definitions:

COURAGE—That quality of mind which meets danger or opposition with intrepidity, calmness and firmness.

FORTITUDE—Strength of mind to meet or endure unfalteringly pain, adversity or peril. Constant courage.—"New York Tribune."

I believe that **God has a controversy with the churches** because of the treatment so many of them have accorded to his Book. Many have lowered the Bible in the eyes of the people. Their motive may have been good, but the result has been disastrous. That it has been a necessity of honest scholarship I vehemently deny. It is an insult to the scholars of the past to say so, and it is an insult to the scholars of today who stand by the old interpretation of Holy Scripture. Somehow, at all costs, we must **recover the regnancy of the Bible,** or the churches will perish.—Dr. Dinsdale T. Young.

The Jewish race, in spite of its dispersion and the persecutions it has everywhere suffered, has always maintained, through its rabbis, a high standard of sacred and secular learning. It gave many generations of Jewish children more and better education than was accessible to Christian children in the same centuries.

"It is natural that the Jews as a whole should plant in Jerusalem a university in which Jewish learning, ancient and modern, is to be amply represented, and shall become in time a place where all the arts and sciences are well taught. The countries in which the Jews have been the freest, happiest and most prosperous should provide needed endowments. Therefore, America should lead the way and set the pace."—President Charles W. Eliot.

We can measure our likeness to the Lord by the range of our sensitiveness to the world's sorrow and pain.

THE MISSION FIELD: AT HOME AND ABROAD.

Regarding the **hurried visits of board secretaries** to stations on the foreign field one report has this to say:

"Secretaries may soon come with an aeroplane and get a view of the station as they pass over"!

The Salvation Army has 156 corps, societies and outposts in **Korea,** scattered throughout the country and directed by a trained company of 362 officers. The average weekly attendance at meetings is 17,000. All the well known factors in Salvation Army activity are in operation.

On account of the important work which Dr. S. A. Moffett has done for education in and around Pyengyang during his thirty-five years in **Korea,** the governor general of Chosen awarded him Empire Day honors on February 11th, and gave him a certificate and a silver vase in token of his appreciation. Dr. Moffett is now the legal founder of 60 schools, and has been at various times the founder of more than 150 schools.

The West Africa Mission of the Presbyterian church has worked on the Cameroun for 40 years. The Cameroun is now one of the French mandate colonies. Being such, the French government coöperates with the mission, paying $150 for every pupil in the schools who passes the government examination. In 1924 there were about 27,000 pupils in mission schools, and 637 Bible readers. The Bible is the textbook in the village schools.

The church on the Cameroun has 30,000 baptized Christians, about 45,000 catechumens, and perhaps 100,000 adherents.

In reporting the work of the **China Sunday School Union** to the World's Sunday School Association, its secretary, Rev. E. G. Tewksbury of Shanghai gives the following interesting development:

"All Sunday school work must increasingly become indigenous if it is to root and grow in the Orient. Not only in the Lesson Note preparation, but also in picture illustrative work, is the China Sunday School Union seeking to make its material more indigenous.

"A Chinese Christian artist has been employed on full time especially for this Bible illustrative work. It will be interesting to watch the experiment with the Chinese Sunday School Union artist as he attempts to make the Bible live for his countrymen. There is but little hope that the majority of the present generation of adult illiterates can ever learn to read fluently with the old Chinese characters, nor, for that matter, with the Roman or any other phonetic alphabet. They must depend for their knowledge of the Bible on the spoken word or their memory, unless in some way we can tell them the Bible stories without words. The Sunday School Union is making an attempt to do this, at least with some of the Bible stories, and in this attempt we are following out a Chinese proverb which says, 'A thousand words are not equal to one look.'"

A recent report of the **Christian colleges and universities in China** made by the China Christian Educational Association shows a large increase in the number of students and in the size of the faculties during the past few years. While to date the 18 Christian institutions of the land have graduated 3320 students, there are now enrolled in these institutions and schools 3901 students. Of this number 451 are women. It is noted that 2430 of the students, or more than 62 per cent of the total number, are enrolled as Christians. There are 818 members of the faculty; 412 of these being Chinese and 406 foreigners.

A sidelight on the development of Christianity among the newer generation of Chinese is shown in the fact that of the 2430 Christian students only 25.3% came from homes that were Christian. The Christian middle schools contributed 74 per cent of the students, the government middle schools 15 per cent, and private schools 11 per cent.

Of the 412 teachers who are Chinese, 25 per cent received their advanced education in America or in Great Britain, 33.7 per cent are graduates of colleges in China, and 10 per cent are the Chinese degree men of the old school.

Of the 3901 students in the 18 schools, 2426 are following art courses, 327 science courses, 202 pre-medical, 213 medical, 113 educational, 69 theological, 147 legal, 123 business, 16 engineering, 152 agricultural,

73 chemical, and 65 miscellaneous courses of study.

Miss Vera Barger recently returned to this country after seeing service as national physical director of the **Young Women's Christian Association in China.** The course in physical education covers two years. The school is in Shanghai. At the beginning of one term in school 75 per cent of the pupils were non-Christians: when the term closed, the number who remained non-Christian was only 5 per cent. The teaching of physical development is somewhat revolutionary in a country that has for ages made the frail and the flower-like its ideal of womanhood.

Girls in China are taking to physical development with enthusiasm, which can not be doubted when one learns that fully 80 per cent of those entering the classes had to overcome parental objection before joining. On the one page (New China) girls wearing sensible shoes, playing ball, engaged in every form of athletic sport, on the other page (Old China) the custom of foot-binding, which is practised in the interior as much as it was ever done. A Chinese gentleman, who was very enthusiastic on seeing an exhibition drill by Miss Barger's pupils, told her that on a ten-day trip he recently had made into the interior the only women and girls he saw whose feet were not bound were in the mission schools.

The graduates of Miss Barger's school are adapting themselves readily to modern ways. One of her pupils became a bride. She was so in love with her work of teaching the gospel of health that she returned to her pupils after her baby came, taking it to school with her.

The most promising word to come out of China for some time is the pending union of the National Physical Education school in Shanghai with Ginling College in Nanking. This physical education means more than bringing good health and wider opportunity to the girl of today. Away off in the distance is the baby girl whose parents advocate the binding of feet. How about her?

In these days when tributes to Jesus are being paid by prominent men of many racial and religious groups in **India,** it behooves all ambassadors of Christ throughout the country to reiterate with convincing clearness that his name is called Jesus because he saves his people from their sins. This is the most fundamental fact about Jesus. Salvation from sin is the cause for which he lived and died. Whatever else he may do for the penitent believer, he certainly saves him from sin. When we are talking of Indianizing Christianity and reducing the faith to its simplest terms, let us not make the mistake of forgetting or of under-emphasizing this cardinal truth!

Ofttimes men have lost sight of it because they have looked overmuch at the fact that he saves from punishment for sin. Nothing is more tragic than for an immortal being to be engrossed in efforts to assure escape from the results of sin in eternity while content to live in the practice of sin in this life. This tragedy is being enacted in a multitude of lives every day. We witness it whenever we see religion divorced from morality,—whenever we see religious rites and practices unaccompanied by an abhorrence of, and abstinence from, that which is evil.

No tribute to Jesus is complete that does not proceed from, or issue in, an experience of him as Saviour from sin.

We will rejoice over every indication of a growing appreciation of Jesus even when it does not manifest a correct understanding of his primary mission in life, but we must not be satisfied with any attitude that does not lead to personal deliverance from the practice and power of sin.—"Indian Witness."

"Don't Be Discouraged about China!"

"I hope none of you will be discouraged about China. Conditions over here are pretty bad. I do not see how they could be much worse," says the Rev. James M. Yard, missionary of the Methodist Episcopal Church in Shanghai, in a report to the Board of Foreign Missions.

"On the other hand, let us remember that China has been here for a good long time, and that life in the ordinary town and city goes on about the same as usual in spite of political disturbances in Peking, and business failures in Shanghai, and rag-tag soldiers scattered everywhere.

"Some of you will be hearing of the anti-Christian movement and occasionally anti-

foreign demonstrations, and probably all that you hear will be true. There is a vigorous anti-Christian movement which sometimes shows itself as a protest against everything that is foreign, from telephones to missionaries.

"But let us look at the other side of the matter! The criticism of the anti-Christians is forcing both Chinese leaders and missionaries to reëxamine the organization of the church and the essentials of the Christian religion as certainly this generation has never done before. We are seeing weaknesses that we were not aware of, and we are being roused mentally and spiritually by the great upheaval.

"I do not think any of these problems can be solved this year or next, and so far as I can see, there will be good-sized jobs out here in the Far East for persons who are big enough to handle them for a good many years to come. The jobs seem to grow bigger and the questions more complex. We need bigger men and better men, and if the church at home can discover a few such folks in the present generation, and send them out, and then stand by them, it will be doing a good work. We need your money, but quite as much and more we need your sympathy and your prayers.

"We also hope that you will, whenever possible, discourage the United States government in its ever-growing tendency toward imperialism. Some missionaries are glad to have gunboats on the Yangtse, but there is an increasing number who realize that all such displays of military force hinder the gospel and delay the coming of Christianity in China."

A MODERN LYDIA.

On the first night after my arrival in Kobryn at our White Russian missionary center a meeting was held which greatly overcrowded the hall.

One of our missionaries directed my attention to an earnest-faced woman of middle age in the audience. He told me her home is five miles distant, but she walks to and from our meetings, for to her the privilege of hearing God's Word preached far outweighs any hardship of a ten-mile walk. She supports herself by weaving cloth. After years of labor and frugal living she saved enough to build a small home. Her husband is in the United States. She has not seen him for thirteen years, but is patiently waiting for his return.

The next morning was the regular prayer meeting at nine o'clock. It was raining, and we did not expect to see her, but she came, and for every morning meeting following, whatever the weather might be.

We visited her village that evening to hold a gospel service there. After a good meeting she invited us to her home for some refreshment before our return walk. Three of our missionaries were with me. We accepted her hospitality, but because of former experiences I had some misgivings about the refreshing quality of peasant food.

We sat on rough benches at a small wooden table. She brought out a large round loaf of sour black bread, about twenty inches in diameter. Then she appeared with a piece of cream cheese half the size of the loaf, a piece of butter, and then, much to my dismay, a large bowl filled with fat pork. These, with the addition of milk, eggs and potatoes, make up the food of a peasant household, and are a considerable improvement over the food of a few years ago.

Large pieces of bread and cheese were cut for us, and then we had to do our best. While she prepared this food for us her face beamed with joy, and when we began to eat she stood in the center of the floor and clapped her hands for happiness that she was able to minister to those who were giving the gospel. Her whole-hearted service made a deep impression on me and stirred my heart to praise God for his grace. When we left she wished to walk back to Kobryn with us, but we persuaded her not to do it.

At the prayer meeting the next morning she was again present and then returned home. We were preaching that evening in a place five miles beyond her village. Instead of going directly to our meeting there, she came three miles to meet us, and joining us walked eight miles to the meeting. That day she traveled 26 miles on foot. She knew that while she walked with us she could listen to our conversation about the truths in God's Word. So hungry was she that she sought every opportunity to hear more. Often many dangers beset trav-

An outdoor class in geography, in India, under the United Presbyterian Board of Foreign Missions.

elers along these roads, especially at night. The way from her village to Kobryn included a lonely stretch of road traversed by soldiers all hours of the night who passed to and from their camp near her village.

She is but one of the many dear people on our field who are filled with longing to know more of the Word of God.

May God fill our hearts with the same intense desire for a knowledge of him! Do not these converts make us feel how little we appreciate him and his Word? Oh, that our love may be always as keen and fresh from his presence because we spend time to drink deeply at the fountain of love daily, showing our appreciation of his grace!—"Russian and Slavonic Monthly."

AMERICAN BAPTIST TELUGU MISSION, SOUTH INDIA.

While it is always true that God has given us an open door to this Telugu people, it seems very real at this time. God's gracious calling is not confined among us to one caste or two, but seems extended to a variety of castes. If we ever have been working, praying and expecting for a time to come when the caste people would accept our Lord, we now can render to him our thanks that such a time has come. With what eagerness they listen to the message of salvation, but they do not only listen and show us kind friendliness: they accept our Saviour, take up his cross and follow him.

The year has been a fruitful one, even exceeding last year, which was the best since 1890. The total for the whole mission is 5684, this number being exceeded only in 1878, the year of the great ingathering when 10,600 were baptized, and in 1890 when there were 5938.

The reports show there has been a loss of 16 preachers during the year. This is disheartening, but it is likely due to the reduction in funds, which seems always to hit the evangelistic forces first of all. With the large classes at the Seminary the number of pastors and evangelists should increase. Here, again, the heavy death rate is removing a number of the pastors, and seemingly faster than the new ones are added. With the increase of churches during the year there should have been an increase also in the number of pastors, but while the churches increased by 20 the pastors decreased by 16: 219 churches and 363 preachers.

However the number of teachers made a decided gain, increasing from 1256 to 1383. As a considerable number of teachers act as pastors of the congregations, this somewhat offsets the loss among the preachers. Increase is also reported among Bible women from 154 to 164. Medical workers have decreased, as several hospitals were closed. The total number of workers has increased from 1988 to 2131, a substantial increase when it is considered that this has been achieved without a single extra dollar from America.

Thirty years ago when we first came to Kurnool, it was a strong Christian center, but in course of time many members died and others fell away until finally no Christians were left. But this year has witnessed an awakening there, old backsliders have been reclaimed and new converts won, the tumbled down walls of the old chapel have been rebuilt and a new interest and life have sprung up among the people.

Our Indian Baptists in Natal are doing well, from all reports. A considerable number of those who emigrated have re-

turned this year. The Natal government pays them $50 each on embarkation, and there is no hope under the present law of their ever returning. One whole church with pastor returned to India. The life in Africa has been a great education to them. Many of the other churches are still flourishing there.

Here on the mission field the caste question is always with us, and how to deal with it requires the wisdom of Solomon, and then some. Caste affects the lower classes who are supposed to be without the pale of Hinduism quite as much as the better classes. Read this quotation from Mr. Manley's report, and his way of handling the situation:

"We delayed baptizing any one, chiefly to postpone the day when the Christian name should be connected in popular thought with one of the outcaste groups, creating a barrier of prejudice. We could have taken in a fair number of either one of these sections of the community, but took warning from that missionary empire builder, John E. Clough. In his autobiography, 'Social Christianity in the Orient,' he states that opening the door of Christian acceptance to one group closed it to all others. His discovery that he had done this is described by him as one of the bitterest disappointments of his life. His experience is borne out by the history of Nellore. Beginning with weaver converts nearly eighty years ago, there had never until this year been any from the leather-workers.

"The Podalakur section, recently added to this field, is an area of 500 square miles where there have never been any converts and where we had the opportunity to make a new beginning. We praise God that this took the form of a joint baptismal service. On Thursday the 6th of March, early in the morning, two leather-workers and two weavers went down into the same water and received the rite from the same minister. So far as we know, it is without precedent that representatives of the two outcaste groups should come together as the initial move towards Christianity in a region. Thus doors of faith are opened simultaneously to two groups. In other words, opening doors to one has not closed them to the other."

FOR BOYS AND GIRLS.

Rev. William C. Bell, Africa.

Dear Boys and Girls:

Once upon a time there was a rabbit and a fox. The rabbit was fond of all the good things to eat, but hated to work. The fox was industrious, but worked hard to get the good things he also liked. One day the fox went fishing, and returned tired at the close of the day, but with his large basket filled with nice fresh fish. The sagacious rabbit wanted those fish, but how was he to obtain them? Finally he thought out a scheme. He ran on through the bush and reached the road ahead of the fox without being seen. Then he took off one of his shoes, and put it on the path and hid himself. Along came the fox with his heavy load of fish. He saw the shoe, put down his load, and tried it on. It just fitted his right foot! "Oh," he said, "how long have I wished for shoes, and now I have one! But it is only one, and what good will that do me? People will only just laugh at me going along the road with only one shoe!" So, sorrowfully, he left it in the path, and again shouldering his load trudged homeward. Then out came the rabbit from his place of hiding, picked up the shoe, and ran around through the bush until he got in front of the fox a second time, and then left the left shoe in the path. When the fox arrived at the spot he espied the shoe, and recognized at once that it belonged to the other foot, and was the mate to the one he had seen away behind and discarded. "Ah, and now a happy fox am I!" So he put down his load, and forgetting he was tired, ran all the way back to get the shoe he had first tried on. Of course it was not there, neither was his load of fish when he returned to where he had left it.

The native preacher telling this tale in Umbundu at the close of his sermon made most effective his urge upon the boys and girls to take Jesus and be sure of life, and not dilly-dally with the things of the world, and in the end have neither wealth nor the peace which Jesus alone can give.

One of my missionary friends told another story. At Nana Candundu the folks there were troubled greatly with the big pythons, some of them 15 and 20 feet long, which came up from the Zambesi River at

nights and would carry off any stray goats, pigs or sheep not closely penned in. So they made a stout pen of mahogany poles placed very close together, leaving on one side only a very small opening just large enough for the snake to enter. Then inside they tied a pig of good size. When the hungry python came along through the village looking for a sweet morsel which he could swallow whole, he could find nothing that had not been shut up. Finally he heard the pig, and having discovered the aperture entered. The juicy pig was a fine meal to gulp down whole. Then fully satisfied he started back, but behold he could no longer get through the small hole in the fence! In the morning a bullet despatched him.

The moral in this is that if greed for earthly things fills us we are in danger of losing all, even life itself.

One time years ago when Mrs. Bell and I were coming up the old caravan trail from Benguela to Bailundo, we had traveled all day, and when evening came no one in the entire caravan had any water left whatever. The country traversed that day had been desert, and all were nearly famished. We had walked ourselves a great deal in order to relieve the carriers of our tepoias. The sun had been hot and the sky like brass, as at that time of the year there were no clouds. Food we had,—bread and meal and beans,—but water we craved and must have. The children in the caravan who were carriers for their elders were nearly fainting, and for their sakes we must do something. Finally some resident natives came from villages miles away, bringing food which they hoped to sell for cloth. I said we had food, but I would pay well for just plain water. They said no stream was near, and at any rate I could see they were suspicious that I offered to buy plain water. Finally, upon urging the necessity of our getting it, and before night came on when the lions would be roaming around, they began to talk among themselves. I brought out my cloth, and cut a liberal piece and said that was for the man who would show us where we could find water. Then they believed I was in earnest, and said that sometimes water would collect in large fissures or caves in the nearby mountains, and perhaps they could lead to some of those spots. I picked up a gourd, and many others came on behind me. This was "following the leader," in earnest. They went on ahead. Sure enough, after climbing and crawling along the side of the mountain we came to big rocky basins, some of them still half full of scum-covered rain water. Never mind! It was a find, and we all had a drink, then filled our gourds and started back. Thus the situation was saved, and great rejoicing in the camp.

So it is, boys and girls, we may have lots of things, and movies, and money, but we are miserable and existence is not worth the while if we lack the real water of life.

I am living in a large house here at Bailundo, but just as soon as Mr. and Mrs. Hastings come with their two children I shall move out into a small building in order to give them more room. I have three lads who look after the house, the cooking and do other odd jobs around. One of them, the elder, by name Ernest, is my assistant in the dispensary. Whether I am here or away he goes right on and does the best he can,—dosing babies with castor oil and calomel, treating them for whooping cough and stomach ache, giving them quinine when they have fever and sulphur ointment when they have the itch.

Day before yesterday two little chaps came along, half-scared and looking as forlorn as could be imagined. They were nearly naked. They had been playing with each other,—kind of wrestling, perhaps,—and they both fell down. It so happened that they both fell upon sharp points of saplings which had been cut off, with the result that one had a deep cut right in his forehead to the bone while the other had a long gash over the left eye, also to the bone. Well, I was up against it! I looked and looked, and could not find my surgical needles. I wanted to take several stitches, and I had only long darning needles. So I had to dress the wounds the best I could, and let us hope they will be all right.

I just mention these cases as I think some of you girls will sometime want to be nurses and go out to the mission lands and help to nurse and cure people. Some of you boys will become doctors and go out also to heal and bless. Oh, it's lots of fun!

ON THE ROAD TO LABRADOR.*

Wilfred T. Grenfell, M. D., F. R. C. S.

A year ago, when I had reached the mature age of three score years, our directors invited us to take a trip around the world that we might see how the forces that make for righteousness are interpreted in the varying environments which are not arctic like our own. When our own staff agreed that it was about time for such a prolonged absence, we realized that "there's a reason." We are now just about to start on the last lap, Yokohama to Labrador by way of the splendid Canadian Pacific route.

What have we learned? Many things: among the most important, perhaps, being how little man really knows except by experience, and how dire are the results of not realizing that fact.

Yesterday we stood in a Shinto temple. Instead of a cross in the Holy of Holies was a mirror. The world's most difficult task is to learn that all evolution is by the way of the cross, that life is only saved by being lost. The cross is the emblem of what man needs most, and he puts it in his Holy of Holies.

At Paotingfu in China one fine Sunday morning I found myself facing a great audience of young Chinese in a large hall in which every seat was occupied, and men and women standing in the doorways to hear the message of the Christ. I had just walked a mile out into the country from the walls of the city to see a humble monument hidden in a grove of trees. It marked the graves of our fellow countrymen and their families who only a few years ago had laid down their lives with a will for the city's sake. Only those few short years before Paotingfu was one of the cities most hostile to every kind of foreigner in the whole of China. Incidentally, their graves marked the nearest spot to the town to which these "foreign devils" had been allowed to come. That was only twenty-five years ago, yet today there are Christian churches already in the very midst of the crowded city. Over my head, as I waited to speak I noticed a tablet covered with Chinese characters. I leaned over and asked Dr. Lewis, the head surgeon of the mission hospital, what they meant. He read:

"In memory of the martyrs who lost their lives in the Boxer Rebellion."

I asked that great audience: "Do any of you really believe that their lives were lost? Shall we change it, and say, 'Found'?"

There were no dissenters. How could there be in the light of experience?

Fallible as are the material machines through which we translate these experiences to ourselves, yet Christ himself recognized how true it is that in his own soul man does believe most in those things which he has tried out in practice, and which his senses have assured him are true for him. The church also has found a value in "experience meetings." Christ sanctions that road to truth by declaring that he who follows him shall have the light of life, and shall be a fisher of men. Therefore it seems to me that the mirror represents, as it did so forcibly to the old Greeks, at least a second great road to truth which the world needs to learn before there can come that peace on earth which he promised, who did not spend his time going about telling people how to do things, but in going about doing good.

Any belief in our own infallibility is sure to add one more to the noise of jarring voices if it assumes as a corollary that because we are right everyone else is wrong.

In passing through England I was to speak at the opening of the Church Missionary Society's great exhibition in Liverpool. A devoted Christian of my acquaintance took the trouble to seek me out and beg me not to do so. Her affection for me personally made me realize her conscientiousness, and my knowledge of her life made me listen.

"Why not?" I asked.

"Because they are all tainted with modern ideas."

Could Christ be out of date in anything? In the healing of the body we doctors consider it a crime not to have at our command the latest knowledge.

"If they are all wrong, who is all right?" I hazarded.

* Written at Kyoto, Japan.

"The Bible," was the answer,—thinking obviously of her personal interpretation.

I have now lived to see for myself that the Bible is exactly what the Church Missionary Society is disseminating in all lands.

Last week the principal of a huge school with some 1500 pupils took me out for a walk. We climbed a high hill over 2000 feet up, and looked over the great city in which for many years he had been working. As we looked down, I asked:

"Where are your buildings?"

"I cannot make them out," he replied.

"Is not that great vacant lot your recreation campus?" I ventured.

"Why, of course it is! I see the outlines of the buildings now."

As the buildings were brilliant red and the surroundings a vivid green, I expressed some surprise.

"I cannot tell colors apart very well," he explained. "When the doctor tested my eyes recently, he handed me a box full of silks and told me to pick out one skein of the same color as the sky overhead. I did so. 'I envy you your pink sky,' was all he said. He did not impeach my character."

A great treat was being offered to lovers of music in yet another city,—the rendering of Handel's "Messiah" by a visiting choral society. All were talking of the great opportunity except one man, who asked to be forgiven. He was tone-deaf, and the confusion of noises jarred his nerves.

All our channels for interpreting the impulses that reach us from the world around may deceive us. A patient whom I had once, a man of good education, suddenly had part of his thinking machine put out of action by a limited leakage from one of the pipes carrying blood,—which meant what gas means to a motor engine,—to that physical part of his brain. It ceased to function, with the odd result that he had lost the ability to give things their right name. I showed him a tooth brush and asked what it was. He made the movement of brushing his teeth, and then painfully replied "Teacup." I showed him my pen, and he went through all the motions of writing but enunciated "Nightgown." Wrong, of course, if the sounds were English, though in some other part of the earth that sound might perhaps really indicate a pen.

Not by the reflex of our brain cells expressed in words, but by the reaction to the world's impulses in the form of deeds, Christ said that men should recognize his disciples. So much convinced was a preacher to whom I once spoke that this was a concession to modern interpretation of the real meaning of Christ's teachings, that he would not admit until he got out the New Testament and found the passage that our Lord had ever said, "He that is not against us is for us," or that he had ever commissioned men with intellectual attitudes so different to his own as Judas Iscariot and Thomas called Didymus, to go and preach the gospel and heal the sick.

A voyage around the world has finally convinced us that if we were to devote time and energy to picking out the tares from the wheat, relying on our own judgment of others, we should have little time for aught else. It is a relief to know that Christ told us that such behavior is not part of our task. Labels are useful things, but thank God! we are not called upon to affix them. Some of my Sunday school boys, whom I was once taking for a holiday in North Wales, thought they were. They alighted at a way station where the train stopped for a few moments, and seizing a handful of labels at random from the luggage room box attached them as their fancy dictated to the pile of trunks on the platform. Their action was no guarantee of the arrival of any one of the trunks at its desired haven.

In a great "heathen" city, after I had been speaking recently at the Sunday afternoon union service, a surgeon practising in the town asked me to go for a walk with him. He had graduated in surgery and medicine first in his own country, then in America, and had subsequently studied in Europe,—in London, Paris, Vienna and Heidelberg. He had built up on his merits a great practice, and was a widely known and greatly beloved physician. Naturally our conversation followed the lines of our common interests, and we passed from modern ways of dealing with diseases of the body to the methods of healing the men and women who lived inside them. Unknown to him, I happened to be the guest of

a missionary who as it chanced had asked me to speak at the Sunday service. His excellent educational work and skilled executive management were largely responsible for the efficiency of one of the noblest Christian foreign educational establishments in the world. This led me to praise the deep meaning of that work to the non-Christian world around.

"I am sorry to say there are no Christians in our city," was the doctor's response.

It came as unexpectedly as an earthquake.

"Whatever do you mean by that?" I asked on recovering my equilibrium.

"Well, they don't believe in Christ."

"How do you know?"

"Oh, they are not Trinitarians!"

Here was a man of science, so deeply convinced of what he had said that having left one organized church after another he had finally built a church for himself in his own compound. But you could not help loving the man, he was doing such splendid work, humbly and unselfishly.

I could not but think of my cousin, who during the great war enlisted in the Navy, and only quite late was turned out because he could not tell a red light from a green one. All admitted that he was a brave fighter, however, and self-forgetful as the day was long, a fact to which I could also attest, as he had put in three years working with me in Labrador.

What have I learned from going around the world? Well, I have learned in China of a new kind of loom on which a worker can weave by hand in a day forty yards of cloth. A volunteer missionary at Wuchang, way up the Yangtze river, is paying for and sending one to Labrador as his message of love to our fishermen. How much real love it will mean I hope to write you later, but it will be a real gospel if it puts the bread of independence into the mouths of as many families as I expect it will. It will be feeding the hungry and clothing the naked and going a long way toward healing many sick in his name who told us that he would measure our orthodoxy by our fruits, and who told us to do the same by one another, who taught us to ask for his spirit in our hearts, and find room for it the first of all things, and that without it no label which we could devise, no shibboleth of which human brains could conceive, would convince God or man that we were "one of his."

Ethel, aged three, had been to visit her cousins, two fun-loving and romping boys. She climbed upon her father's knee, and was telling him of her visit.

"Papa, every night John and George say their prayers! They ask God to make them good boys," she said.

"That is nice," said papa.

Then thinking soberly for a few minutes, she said:

"He ain't done it yet!"

In warm moments make your good resolution, and in cold moments make your resolution good.

If all my years were summer, could I know
What my Lord means by his "Made white as snow"?

If all my days were sunny, could I say
"In his fair land he wipes all tears away"?

If I were never weary, could I keep
Close to my heart, "He gives his loved ones sleep"?

Were no graves mine, might I not come to deem
The life eternal but a baseless dream?

My winter, and my tears, and weariness,
Even my graves, may be his way to bless!

I call them ills, yet that can surely be
Nothing but love that shows my Lord to me!

—"Sudan News-Letter."

Northfield Young Women's Conference.

INSPIRATIONAL ADDRESSES.

SAUL'S CONVERSION.*

W. R. Moody.

The incident in Acts 9.1-6 I have read in your hearing has been called the greatest event in human history, second only to the life, death and resurrection of Jesus Christ.

This young man who is riding from Jerusalem to Damascus embodies within himself all the traditions of the Hebrew people. He is a man of culture, the best product of Hebrew learning. He is of the strictest sect of the Pharisees. We know something about the Pharisees. They were a sect within the Hebrew people who were meticulous in their observance of all the Jewish rites. As one reads and learns about them, one wonders how in the world they could live their lives and be so strict in their observance of all the customs that had grown out of the Mosaic law. They dressed after a certain fashion, they were conspicuous in the community and in their worship. Our Lord referred to them as being those who for the sake of the praise of men made long prayers. We do not praise men today for making long prayers, but these thought they gained merit by standing on the street corners and making long prayers. They were the religious backbone, as you might say, of the Israelitish people. And Saul was a man who was peculiarly privileged according to their standards, having sat at the feet of one of their great teachers, Gamaliel, and having been brought up according to the strictest rules of Hebrew society.

This man had within him all the prejudices of his people. There were certain things to which he was devoted. He was devoted to the past, to the traditions of his people, to the sacred history and law of the Israelitish nation; and anything that seemed to thwart the purpose of his people seemed to awaken in him a great rage. Why, he had shown his bigoted hatred of anything that contravened the teaching in which he had been brought up by standing there in perfect indifference while the mob stoned Stephen!

But not satisfied with passive bigotry, he had now found expression of his hatred of anything that contravened the law in going to Damascus with special letters from the high priest, to hale and bring before the Sanhedrin all who had become followers of a Nazarene prophet whose name was Jesus. This Jesus had taught that the Mosaic law was not the last and final revelation of God, but that God was revealing himself through this prophet Jesus, that he had come to reveal the character of God and the nature of God; and Saul hated him because he was contravening the Mosaic law.

And now this incident happens on the road to Damascus. Suddenly there shone round about him a light, and he fell to the ground, and a voice came to him, saying, "Saul, Saul, why persecutest thou me?" And he said, "Who art thou, Lord?" The word "Lord" does not signify there, however, all that it means to us. It implied a certain degree of reverence, but did not necessarily imply that he acknowledged Jesus as God. It was a word that is translated in some places, "Sir." He did accord to the speaker a certain degree of reverence, but the first thought was, "Who art thou, thou unseen and superhuman personality? Who art thou?"

Then a strange thing occurred. A voice replied, "I am ——," and named that one name that Saul hated above every name, the very name that he had dedicated his life to stamping out. Why, even then he had on his person letters that would lead to the arrest of men and women and bring them in chains for trial because they had acknowledged allegiance to that name! And this same Jesus is the one that is answering his question, "Who art thou?"

From that time Saul's character is absolutely changed.

* Northfield Young Women's Conference, 1925.

Take the story of his life and all the implications that we can get from his conduct, and what was he? He was a man just filled with prejudice. Now, prejudice is the hardest thing to overcome. A conviction may more easily be changed than a prejudice. Saul was full of racial prejudice, of religious prejudice, of prejudice of education. You and I have known people of that kind, and they are about the hardest people to get on with. That characterized Saul.

More than that, he was a zealot. His zeal for his cause was expressed in intolerance of all other people. He simply hated those that stood in his way.

He was a man of tremendous ability, but all that ability was dedicated to self-assertion. He was an example of the self-righteous Hebrew.

Now compare the Saul of the past with the Paul that is to ensue. Read through the letters of Paul, and what do you find? You find that this bigoted, arrogant, proud Hebrew has become a humble man. His character is completely transformed. The virtues of his character are the very antithesis of what they have been in the past. He is now patient. In his letters always breathing humility of spirit, speaking of himself as the least of all the saints, willing to endure any suffering, and at the end of the time to say that still his indebtedness to the Greek and the barbarian is unpaid. The man who writes the 13th of 1 Corinthians, that marvelous classic of love, beginning, "Though I speak with the tongues of men and of angels,"—what a transformation has come over him!

How are you going to account for that? How can you account for such a character being suddenly turned right around,—the bigoted, intolerant, cruel, self-assertive, proud man made into a man of charity, who gives his life unceasingly, whose name has come down through the centuries as the great apostle to the Gentile world?

Fall back on this story! There suddenly came to Saul on the Damascus road the consciousness that Jesus was alive. He had thought of Jesus hanging upon that Roman gibbet. That false prophet, as he thought him to be, he thought of as dead; and on the Damascus road there comes to him the realization that Jesus is alive forevermore. That consciousness simply revolutionized Paul's life. "Why, if he is alive forevermore, then he must be all he claimed to be, and all that he taught must be true"; and from that time Paul set himself to learn more of what Christ had taught, more about his character, more about his life.

Paul realized, first of all, that when Jesus came to this earth he came as a unique character. In some of his letters he expresses it. He tells about this One, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation; being found in the likeness of men, he became obedient unto death, even the death of the cross. He was unique in his character, he was unique in his being. He was God. It was not speculation with Paul: it was such a conviction that it became the dynamic of his life, the impelling motive of his life, that every man should know about this Jesus, who was crucified, dead and buried, and who lived forevermore.

The consciousness came first that Jesus was alive. Paul gained the consciousness later, and he teaches it in his letters, that Jesus was unique not only in his being and in his character, but in his revelation of the character of God.

What is God like? We read that God is spirit. What is spirit like? I do not know. When I turn to the New Testament and read what Christ says about God, and learn that God is love, I find that is a new revelation of the character of God. None of the great prophets of old had ever known that. They had spoken of God as a God of righteousness, a God of justice, a God of infinite power and wisdom, but it took Christ to reveal him as a God of love. No one would ever have believed it before Christ came. Christ had the key, God manifest in the flesh that he might reveal the heart of God. The God of Abraham, Isaac and Jacob, the God that visits upon the children the sins of the parents to the third and fourth generation, the God of Sinai, is, back of it all, a God who loves, and Jesus had come to reveal the love of the Father.

And Jesus was unique in that he lives forevermore in fellowship with men and women on this earth. Oh, Paul was to realize that increasingly as time went on!

He writes to that church back in Philippi a little letter and sums up his whole life in one short expression, "For me to live is Christ."

If you could have probed into the deepest consciousness of Paul, you would have found there just one passion. All other things had burned out. All the prejudices of race, of education, of tradition, were gone: the one burning passion of his heart was Jesus, whom he met on the Damascus road that day, so he could say, "For me to live is Christ. He is the one object of my life."

To the very end Paul grows in grace, in beauty of character. He speaks of a man as looking into a mirror, and there seeing his reflection growing more and more into the image of Jesus Christ. It was true in his own character. A beauty of character is developed in this hard, proud Pharisee as time goes on. How do you account for it? I account for it only by the fact that he had discovered that Jesus of Nazareth was a living personality, that he was God, and that he had come to this earth that he might live with man. For Paul to live was to live in constant and uninterrupted fellowship with Jesus Christ.

Now, that experience of Paul was not unique. Many and many a man has discovered new power and life in the consciousness of the fact that Jesus Christ is a living personality today.

In the city of Birmingham, England, there was a great Congregational divine, R. W. Dale, who had a tremendous influence not only theologically,—he was one of the profoundest thinkers of his day,—but politically. One day in the preparation of a sermon there came upon him the consciousness that Jesus Christ was a living reality, that he was not dead, that we do not worship a dead Saviour, but a living Christ. It so revolutionized his ministry that from that time forth every Sunday he had a resurrection hymn sung in the congregational service in the morning; and his son, his biographer, tells us that his life was greatly changed.

Saint-Gaudens, the sculptor, when he was commissioned to make that famous statue which stands outside Trinity Church in Boston, began to study the life of Christ that he might saturate his mind with the story and so be able to depict what he thought would be a right conception of Jesus; for as those of you who have seen the statue know, there is Phillips Brooks standing at the pulpit in a characteristic posture, with hand uplifted, and behind him is the figure of Christ standing in benediction. Saint-Gaudens told someone in his family—my authority for this story is Bishop Brent,—that he had been indifferent to religious life, "but," he said, "since I have been studying this Jesus, and since I have come to know him, all that I have is his, and where he is I want to be."

Jesus Christ has lost none of the attractiveness of his personality for men and women today, and there are many who could testify to just such an experience as Paul had. Hard, full of prejudice, they have entered into an association with this Jesus who is living at Northfield just as truly as he lived at Galilee, and they have experienced a perfect revolution in their lives. Old things have passed away, and all things have become new,—an experience like that.

Every one of you young ladies may enter into a similar experience to what Paul had. Perhaps you have been asking yourselves, "Whence come this restlessness and this dissatisfaction?" You are saying, "Who is it that is speaking to my inner consciousness?" You are like Saul of old, saying, "Who art thou?" There is a strange voice, a strange influence, and it may be it is the same voice that was speaking to Saul, saying, "I am Jesus. I yearn to make you all that you may be, to fulfil all the possibilities of your life."

You say: "No, not yet, not yet! I first want to taste of life to the full."

That is exactly what he wants to do for you. He said that was his mission: "I have come that they might have life, and have it more abundantly." Moffatt translates it in those very words that sound so familiar to us, "I have come that they might have life, and have it to the full."

"But I have missed out on this and that, and my life is incomplete."

He wants to make it complete. He came that men and women everywhere might live their lives to the full. And if he is calling any of you in these days, why do you not just do what Saul did?

THE LIVING CHRIST AND DAILY LIVING.*

Rev. Henry K. Sherrill, D. D.

John Burroughs has been quoted as saying that the Christianity we practise is a weak, sentimental, simpering, whimpering kind of a religion, and that the religion of the ancient Greeks was much stronger and more manly.

There are certain times in conference with certain individuals and in connection with certain groups when I feel as if John Burroughs had hit the nail on the head. There is altogether too much sentimentality in the religion of many of us. We have not connected our religion with the realities of life.

Now, if it is possible for a man like Mr. Burroughs to make that criticism of Christianity, it is only fair to say that the criticism is true of our misinterpretation of Christianity, rather than true of the gospel itself. It is wonderful in reading the gospel story, how little mere sentimentality and emotionalism there is in the story of Christ. It seems almost as if he invariably kept away from that side of things. Whenever anyone in the crowd would break forth with some sentimental saying, at once he would come back with a hard saying. When the rich young ruler came to Christ in a moment of enthusiasm and offered him his service, Christ at once responded with a definite challenge to action; and when the rich young ruler could not meet that challenge, he let him go sorrowfully away.

Someone has said that Christianity above everything else is a call to action. Christ said, "Do this! Follow me!" When they said, "Yes, we will follow thee whithersoever thou goest," and then one began to make one excuse, and another another excuse, Jesus said this, "No man, having put his hand to the plough and looking back, is fit for the kingdom of God." All through the gospel story there is that appeal to strength, there is that appeal to courage, there is that appeal to strong manhood and womanhood. Christ asked of his disciples not a little of their attention, not a small part of their time, not a momentary enthusiasm, but he demanded of them that they consecrate all that they were, all that they had, to his service; and if they were not willing to take that great step, then they could not be followers of his.

Our religion sometimes is too much a matter of intellectual argument. Sometimes it is a matter simply too much of emotion. We need to have it brought home to us again and again that the real test of our religion is our lives. "By their fruits ye shall know them." It is all right, of course, to call Christ Lord and Master, to join in these beautiful hymns, ascribing praise and glory to him; but when we do that, we must remember that "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Christ demands all we are and all we have: and that is a real and vital demand for daily living.

Modern psychology is teaching us something of what it means to give all that we are to Christ. We learn through modern psychology that there is not only that small part of us of which we are conscious at the moment, but there is deep down that great well of the sub-conscious self. The sub-conscious and the conscious together make up more than what we say or what we think at the moment: it makes up that great part of us which is what we are.

A recent writer has told us: "Every effort of will, every struggle of attention, every battle with temptation leaves its slender trace on the structure of the sub-conscious world which we are building, and it will be heard from again in some crisis or in some emergency of action. The saint is no accidental mutation." In other words, the combination of the demand of Christ for all that we are and this revelation of psychology means that if we are to be true to him we must live to Christ day by day and hour by hour. Our religion cannot be a one day in the week proposition. It cannot be a winter proposition, and then we never go to church during the summer. It cannot be just some casual incident of our lives. If we are to consecrate everything that we are to Christ, the living Christ must be so real to us that in every

* Northfield Young Women's Conference, 1925. Dr. Sherrill is rector of Trinity Church, Boston.

hour of the day there must come the thought of him to our attention in all that we do, in all that we say; that Christ must somehow be the background of our lives. For the living Christ is most real to other people through ourselves. It is true that he exists apart from us, yet it is equally true that the living Christ is within us. We can make him more real to others through what we are than through any other channel in all the world.

Now, it is just there, in the daily living with Christ, in the consecration of the twenty-four hours a day to him, that our modern Christianity is failing. A recent writer in the "Atlantic Monthly" has said that while Christianity is nominally the religion of this country, and we have the beautiful sentiments of the Christian religion, yet so far as the main currents which determine the future of civilization are concerned, Christianity has no part or parcel with those problems. It is up in the air, it is removed from life. Christianity does not touch us where we live, is not deciding the major issues of life.

Now, I am not as pessimistic as that writer, but it does seem to me that there is the point of connection: that we must make the living Christ so real in these great issues of life that he will have something to say about the determination of our modern civilization. We must make the living Christ a real force in our international relations. We must make him so real that men will feel that the Christian gospel has a message for the world that is war-weary. We must make him so vital that men in business will realize that the Christian gospel has some message for industry. We must make him so real that everywhere, in whatever we are doing, whatever our occupation, we may know that Christ has something to say to meet these great problems about which we talk and about which we feel so deeply, the major problems of life. For unless Christ has something to say about the great issues of civilization today, then either Christianity is a failure and does not count for much, or, if Christianity is true, then our modern civilization is doomed to failure because we are not following him who is the way, the truth, and the life.

What I am anxious for this morning is to make it plain to you that Christianity is something that brings a practical and definite challenge to you for daily living; that in all the problems which concern you deeply Christ must have a place; in all the things that you care much about you must take into consideration what Christ would have you to do; and unless your religion is definitely connected with life in that way, then your religion does not count for much.

I am going to touch briefly upon some considerations of daily living, some of the things which we are all interested in, that we care deeply about, that we would talk about at the table, for example, that we would think about when we are alone; and I want you to try to apply your Christianity to some of these definite problems in your own lives. There are many other problems just as vital, and I shall take them in no particular order.

Work.

One of the things in which we are all concerned is the work we have to do.

It may be that we have a family of children to bring up. It may be that we are doing settlement work. It may be that we have a position in an office. It may be that we are in school or in college. What we do does not make so much difference if we are taking our work seriously. I believe that when the history of this period is written many years from now, it will be stated that an era in the history of the world ended with the year 1914, and that another era began in the year 1918; that next to the time of the apostles you and I have the greatest opportunity of laying the foundation for a new and, we hope, better world which is to be. I can think of no time since the days of the apostles which afforded a greater opportunity for real, constructive living and working than these present days.

Do you regard the particular work which you have to do in school or college or elsewhere simply as an evil in life, something which must be gotten through with, done as quickly as possible; or do you realize that your work is a real opportunity for service? God has sent each one of us into the world with a definite purpose. Each one of us has some definite task to perform, and no one can take our place in the ranks

to do that particular thing. We are the only ones who can fill the particular need of God at this present time. We must see our task in terms of God's will and God's service. We must feel about what we are doing, "Here this life has been given to us, here these opportunities have come to us; it is God's work." We must take these opportunities with great cheerfulness and with great vigor, because it is the call of God to each one of us.

As I look back at my own school and college days, what I regret more than anything else is that in the midst of so much opportunity to prepare myself for the work which was ahead of me, I missed so many chances to hear splendid speakers, to take in wonderful courses, just because I did not take my life and work at the time as seriously as I might have. Wherever I go and talk to those who still have such opportunities, I urge them now to take advantage of them, to make the best of those present chances which they have for right preparation.

When we have the right angle on it, we will find that our work is full of inspiration and of joy, that it really is not drudgery in any sense of the word: if our work is right and our spirit is right, we are doing it because it is God's will.

Do you remember that book, "The First Hundred Thousand," that story of how the first troops were trained in England at the beginning of the war? I like the character in that book, "Wee Peter." These men were taken into the interior of England, and there they were put through a course of training. They dug trenches, they marched and countermarched, they charged up hill and down dale. And every one of the men was filled with complaints. They said, "We enlisted to go to war and fight the enemy: we did not enlist to spend the time here in the interior of England. This is all nonsense: it is drudgery. We want to get into action as quickly as we can." All of them but Wee Peter. He dug trenches with enthusiasm, he stood sentry duty in a land where there was no enemy to look out for, he did errands, he marched, and he charged. He did all of these things with joy and enthusiasm because he had this philosophy about it all, that he was giving all that his king and his country asked of him at that moment, and in the realization that he was giving all for which he had been asked, he found the real joy of difficult service.

Now, if we realize that in our present situation there is where God has placed us, that if we do our best then and there we are doing all that God has asked of us, and if we have that vision that we are doing it for him, then our work will be inspiring and joyful, we will see a purpose in it: it will be real because it is doing God's will. Let us not put religion on one side and work on another, and feel that they are not connected! Our religion should make our work really quite worthwhile and vital and interesting.

Play.

Then there is the matter of our play. And in the matter of play I am not thinking particularly at this time of athletics, although many times I have seen the need of the application of religion to sport.

For a number of summers we used to take our choir boys camping, and I always felt I could do more in playing baseball with those boys in the summertime than I could in all the talking and preaching to them in the winter. Why? Because the preaching and the talking were theoretical, but you have the score tied in the ninth inning, and you have a boy try to steal home, and then have him argue about the decision, and you have setting for the best sermon you could ever preach, because your sermon is connected definitely with life and it hits just in the place where those boys live. That is the kind of application that I am talking about. But this morning I am not going to make it in athletics: I am going to make it to some of the problems in society at the present time.

I am in no sense of the word a pessimist about the young people of today. There is an atmosphere of reality about our young people that seems to me more genuine than in any generation I have known. The young people of today are franker than were their elders, and what makes the situation sometimes seem worse is that they tell out things which they have done which a previous generation never mentioned at all. We are franker, but I do not believe we are one bit worse than generations which

have gone on before, but rather a great deal better, because that very frankness brings an atmosphere of reality. We know where we stand, we know what the problems of life are, we are not working in darkness: and there is great gain in that.

Some time ago I read the statement—I wish I could quote it exactly,—of a man who said that the young generation was going to the dogs. He said he had talked with some girls who had just come back from a finishing school, and they were irreligious, they were impolite, and he went on to describe their attitude in no uncertain terms. You may be interested to know that that is the substance of a remark of John Wesley in the 18th century. There is nothing new under the sun, and a great many of our present pessimisms and doubts could be duplicated in almost every generation in the past.

Now, when I have said that I want to go on still further and admit that not everything is perfect by any means, that no one is likely to say that the kingdom of God has come on earth as it is in heaven, nor has it come in society. I believe that one of the best places to practise religion, to make the application of the life of the living Christ, is in society of the present time. A great many things go on,—you know it and I know it,—which are not of the finest standards. When you talk with individual boys or girls about it, they will admit it at once. "Well, I know that wasn't the right thing to do; I know that is a foolish course of action. But what are we going to do? Everyone of the group does it. That is the atmosphere of the day, and we must either entertain in that way or else step out of it altogether." There is the excuse that is given again and again.

What we need is a little Christian courage. It is not hard to lead people if we only have the courage to step forward and stand by our convictions: and the amazing thing to me in much of our social life today is how so many so-called Christian mothers and fathers and so many so-called Christian boys and girls, under the plea of popular will, can allow so many questionable things to go on in social relations. All that is needed is some mother or father or young man or young woman to say, "This is wrong, and I will get out of the group! You need not invite me, you need not come to my home. I am going to stand as best I can for what I know to be right and true." Once we begin to have that standard of courage, once we begin to have young people who apply religion to life in that practical way, then we shall find that the standard will be raised all around and that people will respond once such a standard has been raised. We need more than anything else to have some of that old-fashioned quality of backbone, not only in social life but in politics and business and everywhere else. We need the application of religion to life in the way of having the courage to stand by our convictions.

Now, I know what some of you are thinking and what some have said to me. "That is a difficult thing to do. It is not easy to stand out against a group." It is perplexing, and I admit it is hard. But who ever said that Christianity was easy? Who ever made the claim that Christianity did not cost anything? Did it mean anything to the early disciples to be Christians? No, it did not cost anything except to be made burning torches, or to be crucified, or to be thrown to the lions! Does it mean anything today to be a Christian? It may mean being misunderstood, it may mean being unpopular, it may mean being ridiculed in certain quarters. But if we have something that is real and vital and true, then the only thing that counts is our allegiance to Christ.

Income.

The third application I would make is in regard to the use of our income.

Everyone is interested in the question of their income. I have noticed that when people get most excited about political questions it generally has something to do with the income tax, or in some way vitally affects their business and their income. As I am engaged in church work and also in various charitable organizations it impresses me again and again that we need to consecrate not only ourselves but our incomes to the service of the living Christ.

Most of us haven't any idea about the value of money in terms of Christian service. I can duplicate a hundred times, I would almost say a thousand times, people who spend thousands of dollars on

pleasures, on summer residences, on automobiles, on the various pleasures of life, and yet they think they have done wonderfully by the church or by a charitable organization by giving perhaps fifty or sixty dollars a year. They feel as if we ought to be thanking them for the rest of the year for that very generous contribution. And they are all the time complaining about so many appeals for money being made. One of the reasons that so many appeals are made for church work and for charitable work is that though we put an appeal in the wastebasket we act as if we have given something, and feel hurt to be asked again.

Now, this is a vital question in our Christian life. I am not only speaking for the church, but for relief work everywhere. The world today is in suffering and distress. It is important from the point of view of our own individual Christian lives, because in the giving of money is one of the most vital ways we can show the spirit of love and sacrifice. Money involves a definite choice. We have it. We can spend it for some pleasure for ourselves, or there is the appeal to give it to help someone else: and there is a definite choice and a definite service involved for our characters in the giving of money. And money is power translated to the mission field, translated in the lives of service of consecrated men and women, giving abundant life and material benefit to those who are in need. When one realizes the inequality in our present civilization, the great need of so many hundreds and thousands of boys and girls and men and women, then I say, considering all that most of us have, it is a real and practical religious question. Do we apply the leadership of the living Christ to our pocketbook, to the income we have? Every cent that we spend, every bit of income that we have, it is not always pleasant to do so, but we must think of it in terms of service to the living Christ; and when we do that, it will touch our hearts and consciences, and we will make up our minds that we will consecrate not simply our emotions, but our money to the cause of the living Christ.

Homes.

I want to touch briefly on another vital everyday question, and that is the whole question of the establishing of homes,—the matter of love, if you will.

We have made the relation of men and women, boys and girls, simply a sentimental matter. We have not brought it out into the light. We have not prepared boys and girls for marriage. We have hesitated to speak of such matters. Somehow it has seemed to be in rather poor taste, rather indecent. But I believe it is time for the Christian church to touch just those problems, to state that the living Christ has something to say about the establishing of homes, to say that any home which is not established with religion as a basis, to put it very mildly, is in great danger of shipwreck. All one has to do is to point to a thousand cases in our courts to show how, where religion is absent, then the spirit of sacrifice and love is absent, and it is only a question of time when shipwreck comes.

There are many other everyday questions. I cannot make the application for you, because I do not know what your questions and problems are. All I can do is to appeal to you with the challenge of Christ to make his religion real, to realize that his religion has to do with the market place, with the home, with business, with the spending of money, with friendship, with school life, with all the practical everyday questions. And it is just because Jesus touches life in all those practical and real ways that Christianity is worthwhile.

If you were to convince me that Christianity is not true, you would take all the joy out of my life; it would seem as if the sun had forever ceased to shine. For Jesus answers the problems of the human heart. He tells us from whence we have come, he tells us where we are going. He tells us the way of life, the way of sacrifice and service. He brings the challenge of the cross, telling us to bear one another's burdens, to lose our lives to find them. That is the way of the living Christ for real men and women of this present day!

P. Whitwell Wilson, journalist and author, tells of an Irishman living near the border between the Free State and Ulster, who sighed:

"Here we are, some of us Catholics, some of us Protestants, all fighting; and if we were atheists, we'd act like Christians!"

THE PLACE OF CHRIST IN CHRISTIANITY.*

Rev. Harris E. Kirk, D.D.

What do we mean by Christianity? We may mean three things. We may think of Christianity as represented by the beliefs, theologies and creeds that have grown up around the Christian tradition which is represented in the New Testament writings; or we may think of it as the institution that has grown up around those beliefs which we call the church; or we may think of it as a way of life.

But behind these ideas, important as they are, lies a prior question of primary significance, and that is: What do we think of Jesus Christ and his place in Christianity? For what we think of Christ in the long run will determine the value we attach to the beliefs and thoughts about Christianity, the New Testament included, our view of the organized church, and our view of the way of life that is given to us by Christ himself. This is the primary question which every inquiring mind must try to answer.

Let me in approaching it make two preliminary remarks concerning the growth of our convictions!

One is that all our knowledge is relative. It is relative, in the first place, because there can be no complete knowledge of God on the part of man: there will always be gaps in our knowledge, always a large element of mystery surrounding what we do know. It is relative, too, because of our personal idiosyncrasies and our individual point of view.

My second remark is that when we try to see things in relation, when we try to compare one thing with another and put it in relationship to the historic background from which it has come to us, we are able to reduce individual eccentricities to a minimum and gain a comprehensive and satisfying assurance that we are in contact with the truth.

Now, we cannot have this unless we are willing to do some thorough thinking about religion. We cannot get it by the exercise of emotions or by observance of customs, however good. There must be in addition the honest desire to use reasonable understanding in forming convictions at the root of beliefs and practices that are independent of the changes and mutations of our temperament and environment. And this question, who is Jesus Christ, and what place is he to have in Christianity, is a question of that kind.

The place Jesus Christ has in our thought, the degree in which we are able to say that our beliefs concerning him rest upon reasonable conceptions of his superlative importance, will determine in the long run our estimate of Christianity, whether it be expressed in beliefs, or in institutions, or in ethical experiences.

I can imagine someone saying, Why cannot we take Jesus as we have learned to know him in the simplicity of childhood, regarding him as the highest ideal of life, and follow him all our days without raising questions which may lead to intellectual disturbances and possibly to differences of view? That is a natural feeling, particularly in the young mind, and yet this is one of those questions that you cannot leave in an inchoate and unexamined state, for two reasons.

One is that Jesus did not allow the question to remain in that condition in the minds of his first disciples. There came a time when he gathered them around him and asked them frankly, "What does the world around you think of me?" And they told him. Then he said, "Well, what do you think of me? Who am I?" And they told him. The process of searching out the inner content of a man's experience and evoking from him an intellectual interpretation was something that Jesus required of his disciples.

The other reason is, the character and claims of Jesus Christ challenge man's intellect as no other conception in the world does. You cannot, if you are going to grow in seriousness, in breadth of view, in strength of character,—in a word, in personality,—avoid trying to answer the question as best you can before the bar of your own intelligence. Jesus was good, but the goodness of Jesus was of a peculiar kind. Jesus was a great personal force, but the personality of Jesus is the most challenging and puzzling of all personalities. You cannot leave it in an unexamined state. And the

* Northfield Young Women's Conference, 1925.

history of religious thought from those times to the present shows that of all questions, the question, Who is Jesus Christ and what do I think of him? is the paramount question that sooner or later every growing Christian must answer for himself.

Christianity an Historical Religion.

That being the case, let me remind you that Christianity is an historical religion! You can imagine a religion, if you like, growing out of the inner consciousness of man's mind, like a philosophy woven out of his conscious or subconscious reflections of what ought to be or might be in some more or less ideal world; growing up out of the inner life of a seer or a contemplative philosopher, and becoming a philosophy. But Christianity is not a philosophy. It did not grow out of man's thoughts as a system of religious idealism might.

Christianity is a religion of events. It belongs to the eventful side of the world. It began, as you know, with the advent of Jesus Christ, with the gathering of disciples, with the beginning of a movement, with an expansion of that movement from Jerusalem through the Græco-Roman world to Rome, the story of which, and the literature thrown up as the movement passed from its parochial surroundings in Palestine to its worldwide significance in the metropolis of the world, we have in the New Testament; so that it is part and parcel of a history of the world. It was not done in a corner: it was done in the open world, part of the eventful life of man. So it is an historical religion.

Now, I want you for a moment to put it in comparison with two other historical religions in order to bring out what I am trying to impress on you, Buddhism and Mohammedanism.

Mohammedanism is the religion of a book, the Koran. I do not underrate the significance of Mohammed the prophet, nor forget that his name is associated with the name of God. "God is God, and Mohammed is his prophet." But it is not the personality of Mohammed, nor is it the faith of the Mohammedan believer in the personality of Mohammed that makes him a Mohammedan. It is his regard for the Koran, it is his observance of the rules and regulations of the Koran that makes him a Mohammedan. So Mohammedanism is the religion of a book. You might lower your conception of Mohammed, if you like, you might conceivably imagine that he had never existed, but that he was an ideal around whom had grown up a literature called the Koran, and still the cult would go on.

Buddhism is the religion of a way. It has its literature, but there is some doubt as to whether there ever existed a person called Buddha. But what constitutes the religion is that it suggests a way of escape from the ennui and sorrow of the world. Buddhism tells us that desire is the root of evil. If we can by an intellectual or moral process cut desire out of our minds and reduce life to a state of complete passivity toward both good and evil, we shall have attained Nirvana, the great peace. Buddhism does not live because of personal faith in Buddha, nor because of a high regard for the sacred books of Buddha, but because it grows by virtue of the suggestion of a way of life.

Christianity is a way of life, a distinctive way of life; and Christianity has a book, the Bible. I do not want any sensitive person to imagine that I am trying to draw a distinction that is sometimes disturbing to certain types of minds, as if by saying that Christianity is not the religion of a book I am trying to lessen my conception of the importance of the Bible. On the contrary, the Bible is absolutely necessary if we are to know what Christianity is, and we dare not give it a subordinate place in our faith. But what I am saying is that Christianity is not the religion of a way, nor is it the religion of a book. It is the religion of a person. That is to say, what you believe, how you trust, how you eventually come to love Jesus Christ, is what makes you a Christian; and it is from what you believe of him, it is from what you trust in him, it is from what you love in him, that you finally derive your permanent and abiding interest in the literature of the Bible or in the way of life enjoined by that book.

If that be true, then we cannot lightly dismiss the idea that the personality of Christ is very important for us.

Central in the Beginning.

When you open the New Testament you

are impressed with the fact that Jesus was the center of the Christian movement. He gathered about him disciples, he started the movement, and as he gradually won their allegiance he began to unfold the significance of his personality. He demanded absolute loyalty, belief in him, trust in him. In a significant statement in the 10th chapter of Matthew we have the first serious talk Christ had with his disciples before he sent them out to preach the gospel among the Jews. He said, "It is going to be a radical and revolutionary experience. You are going to find that your message will disturb not only people outside your circle of acquaintance, but it will be disturbing in your own home. It will bring you into serious opposition to those you love, and you are going to be tempted to be silent about me. But I will not have anything like that. If you confess me before men, if you identify yourself with me in such a way that men will regard you as mine, I will confess you before my Father; but if you deny me before men, I will deny you before my Father. Ye believe in God," he said to them, "believe also in me! I am the way, the truth and the life. No man cometh unto the Father but by me. I am the resurrection and the life. He that believeth on me shall never die."

No such confident voice has ever sounded in this world as the voice of Jesus. No philosopher has ever dared say what Jesus has said so simply, so naturally, and with such compelling force. When his words cease to be part of a liturgy to be read in church and come to close grips with the problems of our growing life, cannot you see how important it is to ask ourselves, Who is Jesus Christ, and what is the place he has in Christianity?

No one, not even the most unfriendly critic of Christianity, can deny that Jesus was central to Christianity in its beginning. But in these days of an ever-widening interest in the phenomena of human experience, in the study of comparative religions, and in that general letting down of our minds in respect to precise beliefs about religion, there is considerable danger that we shall lose the sense of proportion in Christianity and make more of its effects than we do of its causes, or dwell more on the circumference than on its center.

God and Jesus.

I believe that one of the troubles of our modern world is that we are making more of God than we are of Jesus. One of the surprising things in this conference has been the vague sense some of you have of the importance of Jesus Christ in religion. If you can classify Jesus Christ with other religious teachers, you have lost him. How often we hear something like this, when men speak of religion: Socrates, Moses, Jesus, Confucius, Mohammed,—as if Jesus were one of many teachers in the Hall of Fame! If you can do that, and know what you are doing, you have lost him.

Let me suggest a mode of thought by which you can clear up the ambiguity in your mind! Analyze your present religious consciousness, and ask what do you know about God and what do you know about Jesus; put on this side what you know about God, and on that what you know about Jesus, and then look at them in comparison! That is not easy because of the great difference between us and the Jew. Jesus said to the Jews, "You believe in God: believe also in me!" But what might better be said to us is, "You believe in me: believe also in God!" And yet the statement does not seem to be true. Our modern world seems very sure of God, but it is very shy of Jesus. I am not overlooking the fact that we use the example of Jesus, or the ideals of Jesus, or the ethical conceptions of Jesus, for certain convenient purposes; but what I am saying is, we think and act upon the supposition that somehow or other our present knowledge of God, and with that knowledge our feeling that somehow or other God is love and on our side, is something that we can hold or that we have gained without the necessity of putting Jesus too prominently into it.

If you do this, you will discover two things. In the first place, you will find that what you know most confidently about God you have learned from Jesus. Suppose you say, "God is love." How do you know it? You know it because Jesus has taught it, he has exemplified it, he has proved it by the total impression made on your experience. The other thing you will discover is that what you believe about God you believe about him because you believe in Jesus or have been influenced by Jesus; and when

I say that, it brings this whole question into relationship to the great historical movement in the life of the world in which in the fulness of time Christianity appeared.

A Redemptive Religion.

A great many are infatuated with the idea that all we moderns need is a religious teacher, somebody to give us a code of morals or an idea of life, or to suggest a way by which we can better the world; and if by any chance he might add to that an exemplification in his own person of that teaching, so much the better. But as for a saviour, a deliverer from sin, as for a religion that is essentially a redemptive religion, our modern mind has not so much taste. The reason for this is due to the fact that the chief characteristic of our time is not humility, but self-assertiveness, and that it takes sorrows and agonies and disillusionments to bring us back to a level of ordinary human necessity that will appreciate a religion of redemption. That is a passing phase, but possibly it is not going to pass in our generation.

But if you go back into antiquity you will see that salvation by teaching, or salvation by an ethical example, or salvation by legalistic processes and ritualistic observances, received a thorough trial, and failed, and the world was profoundly conscious of their futility at the time our Saviour was born.

Take the movement among the Greeks, the most cultivated and brilliant people the world has ever produced. The Greeks started out following Socrates, with the idea that knowledge and virtue were the same thing. In other words, Socrates believed that man of his own will would never do wrong; if he did wrong, it was because he was ignorant. Therefore Socrates said, "My mission is to remove ignorance from men's minds in order that they may know what truth and right are, and when they know they will do this without external persuasion." Plato seriously doubted that, and Aristotle rejected it as thoroughly contrary to human nature as he knew it. And when Alexander smashed the ancient world, and threw the responsibility upon the inner life, the Stoics worked out a philosophy that had a profound influence over the Roman temperament; so that you might say the great effort of the ancient world on the part of the Greeks was to learn how to turn knowledge into power, or precept into practice; and it failed, and the consciousness of failure was never so acute as when our Lord was born.

Turn to the Jew, who by divine guidance had the law of Moses. The Jew proved in his own experience that by the works of the law no man could be saved, not because the law was faulty, but because the flesh was weak. God gave the law not that man could keep it, but that it should teach the need of a Saviour. It was given as a diagnostician and not as a healer, a pedagogue, as Paul describes it, to bring us to Christ; and we need not go beyond the seventh chapter of Romans to learn that, for there one of the finest products of Pharisaic Judaism, one of the most thorough and sincere men that ever lived, tried to find a stable religious peace by that method, and confessed his failure in that Iliad of woes and chamber of horrors he has given us in the seventh of Romans, crying out of the depths of his consciousness the cry of futility, the cry of a lost world: "O wretched man that I am, who shall deliver me from this dead body!"

I hear that cry today rising from many quarters. It does not use religious language. It uses the language of political disenchantment, or of psychopathic woe and disillusion, but it is the same cry of the lost human soul, crying for God, although in our time it is a crying in the night, like a homeless and motherless child.

If Christianity had been in the first century a religion only of ethical teaching or example, it would not have passed out of the confines of Palestine. The world was weary of teachers and exemplars: it wanted a redeemer and a deliverer.

The originality of Christianity does not lie in its ideas. I do not mean to say that there are not many ideas in Christianity that do not appear in other religions. But sometimes people imagine that because they find a negative phrasing of the Golden Rule in Confucianism they have impaired the validity of the New Testament. Nothing could be more mistaken. Christianity does not live by the originality of its ideas.

Christianity is the religion of power. The great word "dunamis,"—what a word that

is!—is the characteristic word of the New Testament gospel. Paul says to the Roman saints, "I am not ashamed of the gospel of Christ, because it is the power of God unto salvation." Christianity from the beginning was an intelligent enthusiasm for Christ, founded upon the actual experience of its power to turn knowledge into character, precept into practice, to make dead men live. That is its originality, and in every instance it was traced straight to the person of Jesus Christ, and religion was the re-allegiance of the intelligent soul to Jesus as Saviour and Lord, based upon an experience of his mercy through his atoning cross. That is Christianity, New Testament Christianity, and it is the only kind of Christianity that would ever have impressed the age in which our Lord appeared.

We moderns have been drifting away from that, largely because we have been so enriched by the by-products of Christianity. We have been so busy organizing its resources and spreading its advantages over the world that we have become more interested in the suburbs than we are in the center of the great city of Zion. We do not clearly appreciate the redemptive character of Christianity, and for that reason we are more or less unconsciously inclined to put Jesus in some subordinate position, and bring forward the idea of God, and to imagine that we have hold of that idea in a way that will enable us to be more or less careless of our thought of Jesus. I want you to see that you cannot do that.

Belief in God and in Jesus.

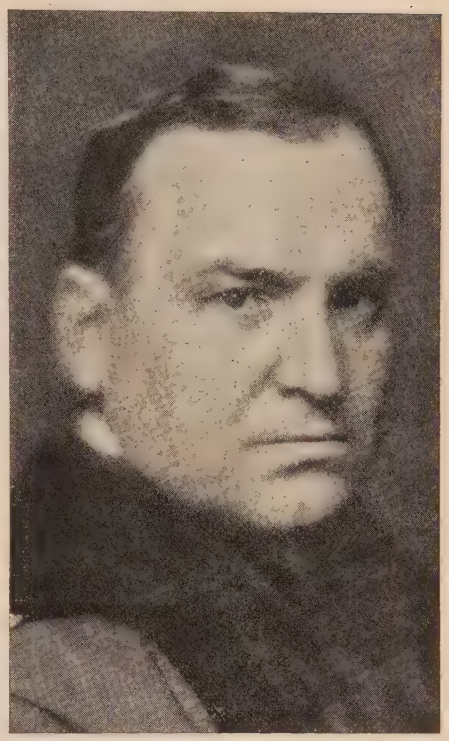
Let me make a statement: belief in God is not the same thing as belief in Jesus.

You say: "How can that be?"

Well, the Mohammedans believe in God, but are they Christians? Jews believe in God, but do they believe in Jesus? Certainly not! The Turk that massacred the Armenians believed in God. Was he a Christian? Certainly not. Belief in God is not the same thing as belief in Jesus.

Examine that a little more concretely! Look at your belief in God for a moment! It has two characteristics.

First, your belief in God is easy, instinctive, and as natural as breathing. Rising



Rev. Harris E. Kirk, D. D.

out of the common possession, just as the consciousness of your own existence, is a belief in something you call God, an intuitive, easy, spontaneous deliverance of the mind. No man was ever born an atheist. You have to learn to be an unbeliever in God. It takes a strong mind to hold a position of unbelief in God. Do not imagine that it is easy to be an unbeliever! It is not.

The other characteristic of belief in God is that it has no necessary character-changing power about it. You can believe in God and live just as you lived before you ever thought about it. I do not say you have to do that, but I say you can. The devils believe and tremble: they remain devils still. Belief in God in the history of religion, so far from being a moral force, has often been an immoral force. It is at the root of superstition, magic, perversion, idolatry, and other things that issue from it.

But put in comparison with that your belief in Jesus! Belief in God is easy, instinctive, effortless, natural, and it does not necessarily make you a better man or

a better woman, but belief in Jesus has two characteristics, and they are very concrete. One is, it is not an easy, instinctive, natural belief at all. It has to be taught you, it has to be thought about constantly, it has to be held, it has to be struggled with; and if you become careless about it, it will get away from you. It is an acquired belief. In the second place, it is the sort of belief that makes a radical transformation in your attitude toward everything in the universe. Moral change, I mean. If your belief in Jesus is real, you have to change your conception of ownership, transferring your title from yourself to him. It changes your relationship not only to your conduct, but to your thoughts. It changes your relationship to the world around you. "Come out and be ye separate, saith the Lord; and I will be unto you a Father, and ye shall be my children." You have to take a stand. That is the proof of the reality of belief in Jesus.

Now can't you see how deceptive is the naïve idea that when one subscribes generally to belief in God, or to some ethical system suggested by the idea of God which may be expressed in a ritual or a liturgy, or in an institutional form, that is the same kind of belief that makes you a partisan, a disciple, an advocate of the Lord Jesus Christ, and sets you in strong contrast to the life of the world around you? You begin to see what he meant by saying, "If you confess me before men, I will confess you before my Father; but if you deny me before men, I will deny you before my Father which is in heaven."

We need to think a great deal about that, because if you examine experience—and you do not differ one whit from the rest of the human race,—you will find that your principal difficulty about Jesus is not intellectual at all, it is moral. I do not underrate the intellectual difficulties. I know something about doubt and struggle. But I do not want you to deceive yourselves by supposing that your difficulties about Jesus are primarily intellectual at all: they are moral. What I mean is, there is something in the very claim of Jesus on our allegiance that offends a part of our human nature; and your intellectual House of Commons never votes unanimously on any subject. There is always a strong opposition there. Paul called it the flesh. "The spirit lusteth against the flesh, and the flesh against the spirit," and there can never be any peace between them. And the reason why many today are so shy of Jesus is because, having been drawn superficially toward him by his loving appeals, they begin to see that if they follow Jesus they must pay a price in return. There never was so true a statement as to speak of the increasing cost of living with Christ. It is not easy to be a Christian; it never has been.

We have come today upon a tragic world. I do not suppose people have ever done such serious thinking about their problems as now: only the pitiable thing is, they rarely think of finding solutions for those problems in what is generally understood to be religion, or at least the Christian religion. We seek them in other directions,—some in the study of psychology, some in social service, some in political science, some in choosing some artistic form of satisfaction, and some take the road to En-dor and try to find it in communion with spirits. But the great tragedy of the world of today is the tragedy of the world of Christ's time. It is the tragedy of a world alienated from God, lost, blind, and stumbling, and needing a Saviour and a Redeemer, a still, strong Man of the soul's need, to stand at the center of the swirling chaos of experience and answer the question of our affrighted and yearning hearts. And that is why when those men without influence and learning went out, Jews as they were, with all the prejudice of Jews upon them, to proclaim the gospel of Christ in the Græco-Roman world, multitudes of men and women gathered around them into little conventicles called churches, and why Christianity in less than three hundred years, in spite of persecution and denial and doubt, conquered the world. And that is the message we older people want you to carry away from Northfield from this conference.

It is a two-fold message. First, it is a message of austerity. It is a message based upon a claim, the supreme claim that Jesus Christ has to your whole-hearted allegiance, recognizing that to give him that allegiance means pain, sacrifice, struggle, unpopularity. But it is also a message of immense encouragement, because our Lord never asked anybody to take the decisive and painful

step of identification without surrounding him with the strongest kind of a loving atmosphere to make him realize that he would be helped and encouraged. If Jesus stood before me tonight and said, "I am a prophet of Israel and a child of Abraham, and I am commissioned by God to tell you to take up your cross and deny yourself and follow me," I would not follow him an inch. Why? Because I cannot, and because I do not want to follow a cold, abstract program. But if he would say to me, "I am your Lord and Master, I am your God incarnate, I give you the credentials of my authority in my pierced hands, I have given my life for you. What I have died for, I mean to have. I have done this: now will you match it by denying yourself and taking up your cross, because you love me who first loved you? And I will see to it that you are going to be a faithful disciple,"—I would turn my back on everything and follow him to the end of my life.

That is Christianity. It is not an austere, grim, Puritanic idea of legalistic experience. It is not a silly, superficial adventure, as some seem to think it. It is a tremendous, glorious business, but—will you believe it?—as common as the dust under your feet, and as everyday as the rising of the sun. Put this down in your memory books, for it has helped me to live many an hour! This is what Mr. Glover said about Christianity, that "Jesus believed in a religion that was suited to a man with a wife and five children." If I had to add to it, I would say, "In a small apartment house in New York City." You do not come here to get mountain top experiences. There are rare and glorious experiences, it is true. But what you want is to learn to live in the open streets of the world and amid the tremendous impact of everyday, unromantic tasks: and there is where Christianity proves its reality, because it sanctifies and glorifies the common life.

That is all I have to say to you. I wonder how you take it? Some of us have the scars of our mistakes upon our hearts and bodies. We have tried to get along with an incomplete Christ, and we have failed, and we came back halt and lame, and at last laid hold of the complete Christ. We might have had him all along. I want you to have the whole Christ when you go out to live. I want you to know him as your Lord and Master. I want you to know him as the One that has bought you with a price. I want you to feel, when the strains of the world are strong, when unclean hands are trying to take away your purity of mind, when temptation surrounds and tortures you, that the hand that holds you to God the Father is the pierced hand of him who gave his life for you and will never let you go. I want you to feel that Jesus Christ is capable and strong and adequate to bear the total burdens even of a world so complex and so lost as this, and that he is able to make you, where you are and under the conditions of life which you have to live, a fruitful disciple and a true interpreter of his truth to mankind. I want you to know him not only in your emotions, or to hold him in your vagrant impulses, but to put behind the clarity of your vision and the sincerity of your faith the courage and sanity of strong and deep conviction. So that in the great hours of trial that lie before you, the larger phases of your education and the perfection of your natures for your eternal life, you may be able to say, as his greatest disciple said, "For to me to live is Christ. I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day"!

COMPANIONSHIP WITH JESUS.*

Miss Adelaide Landon.

One of the most precious things in human relationships is companionship. The doing of little things together, hour by hour and day by day, makes possible the deepest love and understanding and the most intimate and lasting relationship. Through losing some one very close to me this past year I have learnt how infinitely much that companionship meant to me, and how it was woven into my very life. So I have come

* Northfield Young Women's Conference, 1925.

to believe that one of the most wonderful things about Christianity is that it offers us companionship with Jesus, "whom we call Christ."

All of us are religious today, and we always have been. We are born into this world to certain relationships, from which we cannot escape, no matter how much we may rebel against them. We may leave home and throw over the claims of the family, but the ties remain just the same. A broken relationship is our loss, our maladjustment, for every relationship involves debts and obligations which, unless fulfilled, leave part of our own make-up unexpressed. So in like manner we are related to the universe, to God,—call him what you will,—force, will, energy, or personality. The problem is not to try to dissolve this relationship, which is inescapable, but to discover to what or to whom we are related, and then to find out what we can best do with the relationship.

Through Jesus' interpretation we are led to believe that we are called to be his "friends," and that through companionship with him we become "one with the Father." So many of us are misfits and strangers in a hostile world! As we seek to find the meaning of it all, Jesus offers us his companionship so that we too may be at home with God, and so with the whole of life.

As we face the question of being his friends and the kind of life to which that commits us, we often think the price too great, and push aside his gift of his companionship to make room for the things of the world. I wonder if we ever stop to realize, even the smallest bit, how much it all means to him. Companionship is not one-sided, but mutual, and he needs us in a very real sense both for himself and for his work for others. But above all he longs to have us share with him the great realities of life which he found and fulfilled. His last great prayer in the Gospel of John throbs with his longing for us to share the one thing needful, "oneness with the Father," which makes all else possible. He gave his life that we might have this, and do we weigh in the scale against that the petty things which cannot stay in our lives if we are to be with him?

He gives "freely." The kind of companionship we have with him depends entirely on our responsiveness. In our own daily contacts with people what a difference it makes when we meet some one who enters into the spirit of what we are doing and goes part way with us in what we are trying to do! The amount of go-with-me-ness that people have makes all the difference in friendships and in accomplishing things in the world. So our relationship with Jesus, and the amount of his work that we do, depend on the measure of our go-with-me-ness. As in all relationships we can get by with the minimum or we can throw our whole selves into it, so with Jesus we can get by with the least or we can go with him whole-heartedly, with all that we have and are. But as long as we are content with aims and standards lower than his, and give room to bad habits, wrong thoughts and deeds, we are leaving standing barriers that prevent any real companionship with him. That's what the meaning of sin is,—anything that stands between us and really being with him. By not going with him fully and completely we are shutting ourselves off from all that his companionship could mean to us.

When these barriers break down through the irresistibleness of his call and the answering of our spirits, we find that prayer becomes the language of our companionship with him. As it did for Jesus himself, prayer then goes with us through every phase of life. It becomes a battleground, a crossroad, a preparation for the day, a healing after the knocks and blows of life, and the accompaniment of all we do and think and feel and will. It makes possible deeper intimacy with God, and therefore greater insight and power for the whole of life. It also draws us closer to other people in sharing together his companionship. Without prayer,—that is, listening and talking, thinking and dreaming, striving and deciding, preparing and patching up, with him,—there can be no very real companionship at all, and no help from him for life. Prayer makes it possible simply to slip away and be with him wherever we are and in whatever we are doing.

The power and direction which he gives us must then be translated into action. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who

is in heaven." We need to work with him as well as to talk with him. It means doing the little things as well as the big things, not in the spirit of doing the minimum but rather in the spirit of going the second mile.

Our first piece of work is ourselves, to help him build our characters according to his pattern for us. We can begin by doing the things we know ought to be done, and then as we work with him we have our vision enlarged of what he expects of us, and with his help begin to strive toward it. Only then will our influence, our example, help him in his work for others.

As we look around there are many little things he has for us to do for people, such as a drink of cold water, a smile, sympathy. But in addition he needs us to take the initiative, to lead off, in working constructively and creatively toward the bringing about of his kingdom.

This is a little of what working with him means, and it draws us closer and closer to him.

But working with him means more than this: it means the bringing to bear of spiritual forces on the needs of the world. We have not begun to use love in its deepest sense to bring classes and nations and races together any more than we have applied it to our own personal problems. It takes spiritual energy, and means living closely with him. He calls us above all to "feed his sheep," which means not only to give them material food, but also the bread of life. To lead others to find his companionship for themselves is one of the supremest tasks he calls us to help him with. But all brings pain, for the power to love means the capacity for suffering. Here, again, we come close to him when we share with him not only our own burdens, but the burdens of others. His companionship is but a vague thing unless we are suffering with him for all the pains and evil in the world. This is what taking up the cross means, and it is the price of entering most fully into his companionship. As we begin to realize a little of how he suffers through us, as we experience the meaning of the cross in all that it has made possible for us, we find ourselves debtors to him, with Paul. We long to spend our lives for him so that some day all may know what it means to have his companionship, and so that together we may take him down from the cross on which he hangs anew each day through all our sin and ignorance. All that is most worthwhile in life, and all that challenges us to the greatest service and self-forgetfulness, all this and more is ours if we can accept his gift of himself and go with him to share his companionship with others and to share even his cross with him.

"FOR THEIR SAKES I SANCTIFY MYSELF."*

Rev. George Buttrick.

I want to offer to you this morning as a life motto some words which Jesus spoke in that last prayer, the account of which was read to you. Jesus, speaking to his Father about his disciples and his own life, said:

"For their sakes I sanctify myself" (John 17. 19).

Some of you may possibly have seen the pilgrimage play in Los Angeles. Nearly all of you will know that this is an American dramatization of the life of Christ. There are competent critics who tell us that it even surpasses the famous passion play at Oberammergau in Germany. In one respect at least it exceeds that German production: it is acted out on five acres of mountainside for a stage, and the stage is so admirably chosen that every word which is spoken, even though it is spoken in a whisper, can be clearly heard throughout that open air auditorium. The scenery and setting are as faithful to the original as a long study of Palestinian life can make them. You can imagine that it was very impressive, when the account of the triumphal entry into Jerusalem was dramatized, to see the procession actually wending its way down the mountainside. You can imagine that it was more than impressive to see three crosses

* Northfield Young Women's Conference, 1925. Mr. Buttrick is a Congregational pastor in Buffalo.

lifting their heads against the darkened sky from an actual mountain top.

But more remarkable than the play itself was its effect upon the audience. There was no gossiping, no smoking between the acts, not because these things were wrong, but because they seemed on that occasion out of place. People, I suppose many of them blasé theater-goers, sat there for three hours and were melted in their spirits as they listened to the old time words of Jesus, taken from the King James version, unabridged, unaltered, the old, old words that familiarity should have discounted. There were several who wept from feelings of emotion, not from sadness, not from remorse, but because afresh the spirit of this Man of Galilee had been laid appealingly on their spirits; and we all of us felt as we witnessed the play in process as though Jesus was in deed and in truth in the midst, that he was a beacon light in the midst of this world's turmoil, that there is no answer to the perplexities of life save in him. We beheld him, how he walked here, the shadow of him loved, the speech of him as if music, and his step a benediction.

When we asked ourselves what might be the secret of his life, to me at least there came back these words which Jesus uttered at the end of his days, with the shadow of the cross athwart his life, speaking of his disciples, speaking of the purpose of his own living, "For their sakes I sanctify myself."

I want you to notice that in this saying Jesus has linked together two ideals which we often set in opposition.

"For their sakes": that is a motto with its eyes looking outward, looking outward as far as the distant rim of the earth. It is the fitting motto of a life dedicated wholly to the service of the world. "I sanctify myself": that is a motto with its eyes turned inward, the fitting resolve of one who is bent on individual holiness and perfection. Often we talk about the individual gospel and the social gospel as though they had little in common. But Jesus here has bound them together, and I for one believe that what Jesus has here bound together not one of us should ever try to put asunder. The two mottoes belong together: "For their sakes I sanctify myself."

Now I want to talk to you a moment or two about the first of those mottoes, "For their sakes."

Social Obligation.

Holiness for its own sake is not yet an outworn creed. In the early and middle Christian eras men and women fled from evil into a hermit wilderness that they might save their own souls. They slept on beds of thorns, they buried themselves in burning desert sands up to the neck, they even twisted themselves into the hoops of wagon wheels and suffered themselves to revolve until they lost consciousness. There was one man, Simon Stylites, who lived for thirty years on the top of a pillar east of the city of Antioch. In countless ways people tortured the sinful flesh and sanctified themselves. But do you see, their religion was blind in one eye? They were never saying, "For their sakes": they were always saying, "For my sake, for the saving of my own soul." And perhaps the church has not yet fully recovered from that crippling misconception.

There is one minister of God, who has been the victim of considerable misunderstanding and more criticism, who once said to a vast audience of which I happened to be a member, that he could never imagine that Jesus would sing such a hymn as

> Oh, that will be glory for me,
> Glory for me, glory for me!

Perhaps he was right. But this certainly is true, that holiness that is followed simply for the sake of purchasing the sweets of some heaven or escaping the damnation of some hell, is not holiness. It is selfishness, and it is a rather ghastly form of selfishness. And a churchgoing that goes to church simply to taste the sermon, or to wrap itself in a warm glow of emotion, or in the idea that churchgoing will be counted to it for righteousness, is not churchgoing at all: it is a horrible form of self-indulgence. Holiness is real, and holiness is not Godlike until through its music there beats the insistent passion of a social obligation, until we learn to say, "For their sakes, for their sakes!"

The story is told of an old witch who was wont to walk through the streets of the city of Alexandria. She was not a witch in truth, but rather a prophetess,

but they called her a witch. She was wont to walk through the streets of that ancient city, holding in one hand a large pitcher of water, and in the other a lighted torch; and she would cry as she walked through the streets, "Would to God that I might burn heaven with this torch and quench hell with this water that men and women might learn to love God for his own sake!" It is not enough to say, "I sanctify myself." We must learn also to say, "For their sakes."

Personal Holiness.

Now a word or two about the second motto of this text, "I sanctify myself."

There is another fallacy which needs to be watched with vigilant care. If it is not enough to say, "I sanctify myself," I want you to see that also it is not enough to say, "For their sakes." There is a slap-dash altruism and social service in our day which flourishes, or tries to flourish, apart from personal religion. As well might a tree expect to flourish apart from its roots! It is finely generous of any girl to resolve, "I will give my life for their sakes, for the service of the world," but there is a prior question: What kind of a life will you give?

There are some men and women whom I know who I hope will never make the resolve to give themselves to their community. It is much better that they should keep themselves to themselves for a little while longer, until they are cleaner and truer within themselves.

Lillian Whiting, in one of her books, has this fine wish for the purpose of her own living: "My life shall be a golden chalice to carry the wine of God to parched lips." It is very beautiful. But is the chalice clean? A corroded cup can spoil even the wine of God.

As that young soldier in the war said to his chaplain: "My life shall be a surgeon's knife to cut away this hideous growth of militarism that has fastened itself on the body of the world." And that chaplain, with terrific insight, said to that young soldier, "Yes, but is the knife sterilized?"

Oh, it is not enough to say, "For their sakes"! With that motto must be bound the other, "For their sakes I sanctify myself."

John Milton resolved that he would harbor and cherish his gift until it had reached its fruition, and then bestow it in its maturity on the world in some poem that should, please God, be deathless; and he finally accomplished that great goal and aim. But in the dedication of that poem we see plainly that John Milton was intent not simply on writing a poem for their sakes, but that also he realized that before that poem could properly be written he must sanctify himself, and this is the prayer that precedes that greatest of his works:

> And chiefly thou, O Spirit, that dost prefer
> Before all temples the upright heart and pure,
> Instruct me, for thou know'st! What in me is dark,
> Illumine; what is low, raise and support;
> That to the height of this great argument
> I may assert eternal Providence,
> And justify the ways of God to men!

It was not enough that he should say, "For their sakes": he must also learn to say, "I sanctify myself."

I once heard Dr. George A. Gordon of Boston say in his characteristic fashion that not even the archangel Michael could play a decent tune on a cheap tin whistle. Do you see what he meant? It is not enough to resolve that the music be for their sakes: it is necessary also to resolve that the instrument be worth God's while to play upon.

The Life of Jesus.

Now I want you to notice the outworking of this resolve in the life of Jesus.

He sanctified himself: that is to say, he kept himself holy. Now, mark you, one of the earliest meanings of the word "holy," is "wholly," "altogether." That is to say, he took his gifts and wrought them out into their full completion and then dedicated them to the purposes of God. That is the meaning of the word "sanctification" in this text. It is not a mysterious rite, it is not an outlandish ceremony: it is simply that mind in us which would bring our faculties to their uttermost, and then consecrate them, lay them upon the altar of the Most High. And the sanctification of Jesus, this vigil which he maintained year in and year out, this prayer of his in joy and in heartbreak, persistently by night and by day, this consecration of himself wholly,

in its thoroughness, is the spiritual miracle of the earth. But he did it all for their sakes.

Take one or two scenes of his life at random!

Here, for instance, Jesus with his disciples is walking down one of the Galilean roadways, and a leper approaches him. The rule regarding the leper was written clearly in the law. "He in whom the plague is, outside the camp shall his habitation lie"; and if he approached the camp he was driven back with stones and with curses. His food was placed for him near a convenient stone in his absence, and then when the one in whom the plague was not had departed, the leper might approach to secure his food. This dreadful disease, working itself upwards like a creeping tide, from the extremity of his limbs, made him a dead man even while he lived. And a leper approached Jesus. What the disciples of Jesus did in that minute, the record does not tell us. Whether they reached for a stone to throw, we cannot tell. But we know what Jesus did. "And there approached him a leper, and he touched him, saying, For their sakes, even for a leper's sake I keep myself holy."

And there is that other incident in his life, just a moment or two before breath went from body, and he was, in our foolish parlance, dead. There he is, hanging upon his cross. That cross was the last malice of which his enemies were capable. They had said to one another that a few people, as he had walked up and down Galilee and Judea, had learned to love him, but they said, "We will make his dying so odious that that love, that memory of his life, will be extinguished in the blackness of his death." And Jesus hung there.

The cross in those days was not nearly as respectable as the electric chair is in our day. I say that advisedly. Has it ever occurred to you that no Christian church would ever dream of putting a small replica of an electric chair at the top of a church spire? Why do you suppose the Christian church in case after case has placed a small replica of the cross at the top of its church spires? It was a gallows, it was hateful, it was utterly shameful. Why is it there? Oh, if I were an attorney, I would not like to hold a brief that the Man that hung upon that cross is dead! The cross is against the skyline of every city, and it is there because Someone hung on it, and for no other reason. The Man who hung there gave it all the virtue it has ever possessed.

A rough fisherman came to him one day, rough in his hands, rough in his appearance, rough in his garments,—just a fisherman. And do you know what happened to that fisherman the other day? They are erecting a twenty million dollar cathedral to him in New York City, four thousand miles away in space, two thousand years away in time, and they call that fisherman St. John the Divine. If John could return to earth today and hear himself called "St. John the Divine," and know that a cathedral costing twenty million dollars had been erected to him, he would be so startled he would not know what to say or do: just as though you and I should wake up two thousand years from now and find ourselves canonized in the middle of China. Do you know why that happened? Because a Man met that fisherman.

But Jesus is on his cross. His enemies begin to taunt him, to offer him vinegar instead of water, and this is what he has to say: "Father, forgive them, for they know not what they do! For their sakes," his enemies' sake, "for their sakes, I sanctify myself!"

There are two ideals,—the ideal of social obligation, "for their sakes," and the ideal of personal holiness, "I sanctify myself": and it is not possible to be personally holy unless we do it for their sakes. It is not possible to live for other people really well unless first we have sanctified ourselves. The two mottoes are eternally bound together in the words and the living of Jesus.

Why you should live according to that motto, I cannot tell you. Nobody can tell you in terms of logic, with premise and argument and conclusion, why you should build your life on this kind of an ideal. All we can say about it is that you know you must. All I can say about it is I know I must, and that inner intuition is the final logic in this matter. There is no other logic. You know the story of the nurse who during the days of war built a

fire in the very rifle pits that she might prepare hot food and drink for the wounded. It was against the rules to light a fire in the rifle pits, and an officer, half enranged at the breach of the rules and half overcome by her sacrificial courage, said to her: "Who told you to build those fires?" Said she, "God Almighty, sir," and went on with her work. And all we can say about this motto is that God Almighty is sitting within us, and out of the depths of our own spirit has told us that we should live after this fashion: "For their sakes I sanctify myself."

Like that young dentist I know in the city of Buffalo, who is a clever football player, but for fear he should mar the delicacy of his touch that well loved pastime has been thrust aside.

The ideal is gradually creeping into American business. They still have the motto with us that a man is in business for himself. It is a terrible phrase, isn't it,—in business for himself? But if he is a real man, after awhile he will find that he is not in business for himself, he is in business for other people. He will realize that even there in the ways of his business he must sanctify himself for their sakes.

Some of you will go away from this Northfield conference, as we verily believe, to do great things in the earth. Some of you will be enabled by the gift within you to cope with these problems that distress and harass our land. It may be that some of you will be able to draft programs of industrial reconstruction. It may be that some of you will have some word to say or some plan to offer for the lifting of those terrible weights of poverty which press down upon large sections of the population of our cities. All these plans and programs are needed, and if the gift is in you to render service along such lines in this or in any other land, pray God you may speak your own word before you die, and do your own work! But when all is said and done, plans and programs are, so to speak, like bandages, like plasters, on the outside of the wound, and what the world needs more than anything else is the infusion of new blood within the body.

The Buffalo girls present will remember very well indeed Margaret Rogers,—Billie Rogers,—who died in Buffalo about a year ago. She was given a transfusion of blood just before she died in the hope of saving her life. Very, very wonderful she was during that operation. Was there a taxi for the man who was giving her his blood, lest he should be too faint after the operation? Were there reviving spirits in case he should faint during the operation? Was this being done for him, was that being done for him? There in the extremity of her sickness thinking never of herself at all! It is necessary that you and I as we walk through the earth should give our spiritual blood in that fashion, that our spiritual blood be pumped into the veins of the world, that the world may thus have new life pulsing through it. But do you see? The blood must be clean!

Personal holiness sought and found in Christ as a social obligation. There is the motto, "For their sakes I sanctify myself!"

WHY EVERY CHRISTIAN SHOULD BE A PERSONAL WORKER.*

Rev. Francis Shunk Downs.

Personal work is the greatest work in the world. If you are doing that kind of work you will understand why I call it the greatest work in the world. If you are not, I hope to show in this little message why you should be active and eager in such service.

You may be asking at the outset: "What do you mean by personal work?" Well, there are some things I do not mean, which are popularly understood to mean personal work, so that it will clear the ground to make plain at the beginning what we understand a personal worker to be.

He is not one who just makes a friendly call on another to invite him to attend church, or who accompanies him to divine worship. He is not one who talks with another about church affairs or Christian activities. He is not one who conveys in-

* Northfield Young Women's Conference, 1925. Mr. Downs is secretary of the Presbyterian Board of Foreign Missions.

formation to another concerning the life and work of the church of Christ. By "personal worker" I mean one who speaks personally to some one else who is not avowedly a Christian about Jesus Christ, and who seeks to lead that person to a definite acceptance and acknowledgment of Jesus Christ as his personal Saviour. There is a prevailing impression abroad that such work as we have described personal work to be is the work of the minister and possibly of gifted good people who seem to be specially fitted to do that kind of work.

I grant you that one of the primary functions of a minister should be the definite and personal seeking of the lost. I also acknowledge that some members of the church are especially fitted by nature and, when willing, by grace to do this kind of work. But as emphatically as I can say it I want to declare that the rendering of this particular kind of Christian service does not rest upon the minister and certain interested church members alone. It is a duty which falls to every Christian because he is a Christian. It is an obligation that rests upon every church member just because he is a church member.

Some one once said of Jesus that "he discovered the individual." In our day we are in danger of losing the individual.

Mrs. Harriet Beecher Stowe was entertaining a distinguished guest at dinner one evening, and invited some outstanding New Englanders to meet him. Among those asked was Senator Sumner, who wrote, "I cannot come. I am no longer interested in individuals: I am only interested in world movements." Today it is even more true that the individual may be lost amid the host of world movements and social activities which mark the life of both the church and the world. On the other hand, never was there a time when the individual appropriation of Christianity was more needed, or when Christians were more in demand as personal workers. "We live in a day of personal evangelism," says Cortland Myers, "and every one of us is called of God."

1. Every Christian should be a personal worker because Jesus commands it.

To every one who comes to him, Jesus says, "Go!" Go into all the world and preach the gospel! Go and teach! "Go," as I heard a recent moderator of the Southern Presbyterian Church say, "and make Christians of everybody. Go into that part of the world where you are living every day and 'speak a good word for Jesus Christ'!"

The Master made it plain when he said, "Ye shall be witnesses unto me." This includes but means more than the influence of your life. It calls for a testimony from your lips. And primarily, not what he has done for you, but who he is and what he can do for some one else. We are to speak forth the facts of his person and work that will call out faith from others. For faith cometh by hearing, and how can other people hear if Christians never speak?

Some years ago I heard Dr. George G. Mahy say: "Many Christians are possessed with a dumb devil, and need to let the Lord cast it out."

Christ did not say, "Ye shall be witnesses unto what is good." Every Christian does that; and thousands who are not. Christ did not say, "Ye shall be witnesses unto a Christian civilization." Millions do that, many of whom profess no allegiance to Jesus Christ. Christ did not say, "Ye shall be witnesses unto the church," for one may do that and hide him under a bushel of ecclesiastical things. He said to his disciples, "Ye shall be witnesses unto ME." The personal worker points to Christ, tells of Christ, and seeks to lead men to accept Christ as their personal Saviour.

Would that every follower of Jesus Christ, whatever their knowledge of unfitness or sense of unworthiness, would step out in obedience to their Saviour's command! "If you love me, keep my commandments." Would, too, that every member of the Christian church would clearly see and accept this fact, that as Christians they are under orders to be witnesses, to be personal workers! A great forward movement of the cause of Christ waits upon the church members becoming personal workers. Christianity will conquer the kingdoms of this world when the individual church member paraphrases for himself the immortal words of William Carey: "My work in life is to present Jesus Christ to individuals. I run a store or a typewriter, I practise law or medicine, to pay expenses."

2. Every Christian should be a personal worker because the nature of Christianity requires it.

Our religion is intrinsically suited to the needs of all kinds of people. Irrespective of color, race, or previous condition of moral or religious life, Christianity is adaptable to human needs, and is the one key that opens the soul's door to the favor and fellowship of God. Christianity claims to be the absolute, the supernatural, the final religion. Many have sought for God if haply they might find him. One only has come from God, and in him we are found of God and find ourselves. Christianity is the sovereign solace for the world's woe. Human hearts are restless till they rest in Christ. He is the good physician who can heal any who will come, and whose resources are sufficient for all who will come.

For a number of years members of the medical profession have been working on a cure for cancer. Foremost among them has been Dr. Howard Kelly of Johns Hopkins. Suppose this Christian physician should announce that the cure has finally been discovered, that beyond all doubt sufferers can be healed, and should point to hundreds of instances to prove it. Suppose, too, that with this happy announcement word should go forth that there were sufficient supplies of the remedy to meet the needs of all cancer patients in America. And following these blessed words, suppose this message would be sent to every part of the country: "We know we have the cure, and we know we have enough for all, but we are going to limit the use or application of this remedy to afflicted people who live within the state of Maryland." How would you react to a statement of that kind, especially if you had a loved one who was suffering from the dread disease? Would not the possession of such a cure in sufficient quantities for any so afflicted constitute in itself an obligation to give it to others that one could not avoid? Robert E. Speer shows that the nature of Christianity requires me to share it with others when he says, "The work of the world's evangelization is a matter not of option, but of obligation. Christianity is not worth keeping unless we take for granted that what makes Christianity worth having is that it brings to us the message of life found nowhere else. If that is so, then this places us under obligation to give the message to all the world. The moment a man says that his Christianity does not require him to give the gospel to the world, then he hasn't Christianity at all. . . . . Does not this belief in Christianity carry with it the obligation to spread the knowledge of these facts to every creature? Yet here we sit. Imagine Simon Peter standing on the shore running up from the Sea of Galilee with a loaf in one hand and a fish in the other while five thousand poor starving people lie about on the grass, and saying, 'What a pity it is that these poor people are not given something to eat! What a nice thing it would be if some one went and fed them!'"

The work of presenting Christ to every man, woman and child is for every Christian a matter of personal, unescapable obligation.

And remember this: If Jesus Christ be in your heart, you must do one of two things with him,—give him away or give him up.

3. Every Christian should be a personal worker because his personal experience of Christ equips him to do that kind of work.

I have always maintained that any one who has experienced the forgiveness of their sins and peace with God through Jesus Christ has a Christ whom they will want to tell others about. A Christ who has saved you is a Christ whom you will consider worth while giving to some one else. I am not now talking about method, neither am I considering the obstacles that are in the way when one attempts to do this kind of work. But one cannot overestimate the importance of experience. It is second only in importance to the Christianity—to the facts of Christ—that produce the experience. An experiential knowledge of Christ, however undeveloped or however blemished with spots or inadequacy, is a prime requisite of the personal worker. Nay, is it not the sine qua non of Christian profession and of church membership? To taste of the Lord and find him good is to pass him on to those who are seeking, or who ought to seek.

Mr. Sunday tells the story of how one spring afternoon he was in Arkansas with other members of the Chicago baseball team. They decided they would take a long hike. It was very hot, the sun was burn-

ing down upon them, the roads were dusty, and soon they grew very thirsty. They looked for water, and could find none. Not even an old pump could be found. Suddenly they ran across a little colored boy.

"Sonny," they called, "can you tell us where we can find some water?"

The ragged little darkey said, "Follow me," and set off down the road. Soon he turned into a field, then led them into woods, and soon the tired, dusty, thirsty men were standing before a spring of the clearest, coolest water. And each drank till he was satisfied. The little Negro was less educated than they were, was dressed more poorly than they, had little knowledge of the wide, wide world, yet had been able to lead them in their need and helplessness to the life-giving water. Why? Because he had been there first himself!

"Follow me," says Christ to every one who feels his unfitness, but who longs to share him with others, "follow me, and I will make you to become fishers of men."

THE ESSENTIALS OF CHRISTIAN EXPERIENCE—I.*

Rev. John McDowell, D. D.

Our day is demanding what is practical in education, efficient in industry, workable in politics, real in economics, and essential in religion. The present generation is thinking in vital terms, and is therefore impatient with non-essentials in every realm of life: and in no realm is this impatience more evident than that of religion. With the demand for essentials in religion all the believers in the Christianity of Christ ought to be in hearty sympathy: yea, they ought to welcome this demand, first, because it has been created by the Christianity of Christ, and, second, because his Christianity is abundantly prepared to satisfy it.

With these convictions we approach the subject offered in this course of study. What, then, are the essentials of Christian experience?

Our answer will be largely determined, (1) by our authority, (2) by the source of our information, and (3) by the spirit in which we approach the subject. I hasten to say that in this course, as in everything else pertaining to Christianity, Christ himself is our supreme authority. The New Testament is our primary source of information, and our approach is characterized by mental candor, a willingness to be guided by the teachings of Christ as found in the New Testament, and by moral courage, a willingness to follow the truth as the truth is revealed in Christ and by Christ, wherever it may lead us.

Coming then to the New Testament, our primary source of information, we note:

The Christianity of the New Testament is presented in many terms.

As fact, Christianity is history, 1 Corinthians 15. 1-8; as doctrine, it is theology, 2 Corinthians 5. 14-21; as conduct, it is ethics, Matthew 5. 1-17; as devotion, it is worship, John 4. 23-24; as life, it is experience, John 10. 10. If the Christian religion were only doctrinal, it might have been taught by a book on theology instead of by a person, and have offered men a system instead of a savior. Being doctrinal and more than doctrinal, however, it has required many terms in which to express its content. It has required history, ethics, worship and experience in order to express its content. Historical evidence is requisite to settle historical questions about Christianity, personal evidence is requisite to settle personal questions about Christianity, and spiritual evidence is requisite to settle spiritual questions about Christianity. We ought to be grateful that in the New Testament we have all of these forms of evidence supplied.

No argument will be needed to prove that Christ himself taught his religion in terms of life. Indeed, life was the keynote of all his teachings: "I am come that they might have life, and that they might have it more abundantly," John 10. 10; "I give unto them eternal life," John 10. 28;

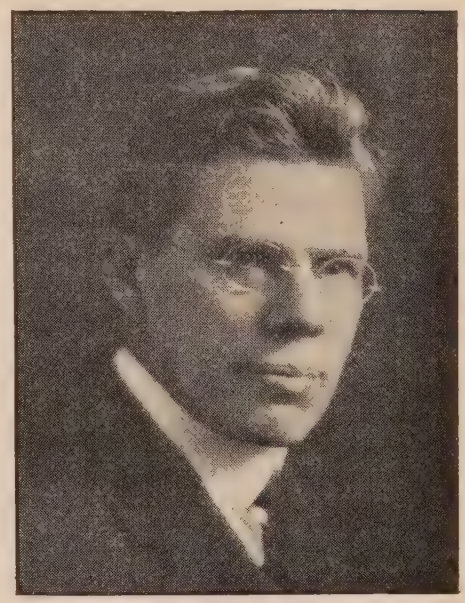
* Northfield Young Women's Conference, 1925. Dr. McDowell, is a secretary of the Presbyterian Board of National Missions.

"I am the way, the truth and the life," John 14. 6; "I am the resurrection and the life," John 11. 25; "I am that bread of life," John 6. 48; "In him was life, and the life was the light of men," John 1. 4; "He that believeth on the Son hath everlasting life," John 3. 36; "He that hath the Son hath life, and he that hath not the Son of God hath not life," 1 John 5. 12. Such passages as these, and many others which might be quoted, make it perfectly clear that Christ proclaimed his gospel in terms of life.

That Jesus expected the life he gives to express itself in a definite, personal experience is clearly shown in such passages as John 5. 24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Because Christianity is life Jesus said to his disciples on one occasion, "Go and experience it, and you will understand it," John 7. 17.

John, too, had this same conception of the life that Christ gives. He says, "He that believeth on the Son of God hath the witness (experience) in himself," 1 John 5. 10. Later on he says, "He that loveth not knoweth not God, for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him," 1 John 4. 8, 9.

Paul also found the life that Christ gives manifested itself in a definite personal experience. Such passages as the following abundantly prove this affirmation: 2 Corinthians 5. 14, 15, 17, "The love of Christ constraineth us: because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new!"; Philippians 1. 21, "For to me to live is Christ, and to die is gain"; Romans 8. 14, 15, "As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the



Rev. John McDowell, D. D.

Spirit of adoption, whereby we cry, Abba, Father!"

It is evident from these teachings that coming to Jesus in the New Testament sense is no figure of speech, no metaphor, or communion with our higher selves. On receiving the life of Christ we actually touch a living person: spirit with spirit meet in an impact that kindles light and warmth and love in an unforgetable experience. The communion of the soul with Christ is not a thing spasmodic and miraculous. It is a rich and constant sense of personal relationship through an actual experience by which the soul rises out of the necessities of restraining law into the free realm of love (John 8. 36). Let us cease, then, asking the question, "Am I going to rise from the dead after I die?" The only question that should concern us now is simply this, "Have I risen from the dead today?" Eternal life is not something far away beyond the stars: it is something here, a quickening spirit in the soul which registers itself in an unmistakable experience (John 4. 42). The crying need of our day is not more argument for Christianity, but a more Christlike experience of the life he gives. You must come to your faith in the Christian life by some other way than through the study

of history or philosophy or science. You must come to it by the experience of its vitalizing power in your soul. Indeed, we may question whether one ever really does know the reality and the significance of the religion of Jesus Christ apart from a personal experience.

Christianity is irrevocably committed to the appeal to experience. We believe that if Christ were to return in the flesh to this world he would say to our age that has gotten so far away from the spiritual reality of what he is, "You pursue the experimental in every other sphere of life: pursue it in the spiritual also! Give yourself a chance of experiencing the personal life that I give!" Jesus never proposed that men should discuss his gospel. He invited men to live it and to know it through the reality of its transforming power. We ought to discern in our day the real strength of Christianity and revive the ancient passion for Christianity as an experience in which Christ, of course, is the center and source of it all. He is the distinction of our religion, the guarantee of its triumph. Faith may languish, creeds may be changed, churches may be dissolved, society may be shattered, but one cannot imagine the time when Christ will not be the fair image of perfection, or the circumstances wherein he will not be loved. He can never be superseded, he can never be exceeded. Religions will come and go, the passing shapes of an eternal instinct, but Christ will remain the standard of conscience, the satisfaction of the heart, and the outstanding experience of the soul. No thoughtful man will be satisfied with a merely external religion, for true religion claims the soul, and in our best moments we realize that it ought to be an inner and impelling force, dominating and unifying our powers and making us active in all that is good. Christianity, in fact, is nothing if it is not everything, and it is everything only when it is a spirit which, living within, influences the whole life of man and translates itself into a commanding experience.

The essentials of Christian experience are indicated by the following statements of Christ himself:

1. Union with Christ. John 15. 4, 5, "Abide in me, and I in you! As the branch cannot bear fruit of itself, EXCEPT it abide in the vine, no more can ye, except ye abide in me. . . . . For without me ye can do nothing."

2. Regeneration. John 3. 3, "EXCEPT a man be born again, he cannot see the kingdom of God."

3. Conversion. Matthew 18. 3, "EXCEPT ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

4. Repentance. Luke 13. 3, "EXCEPT ye repent, ye shall all likewise perish."

5. Righteousness. Matthew 5. 20, "EXCEPT your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

6. Spiritual nourishment. John 6. 53, "EXCEPT ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

7. Sacrifice. John 12. 24, "EXCEPT a corn of wheat fall into the ground and die, it abideth alone."

(A fuller development of these seven essentials will appear in the RECORD during the year.)

THE VALUE OF A BAD EXAMPLE.*

Rev. Harris E. Kirk, D. D.

And the lord commended the unjust steward because he had done wisely: for the children of this world are in their generation wiser than the children of light. Luke 16. 8.

The interpretation of religious truth may be likened from one point of view to an experimentation with chemicals. Unless you know what you are about you are apt to get into serious trouble: and that is the reason why even the boldest commentators have hesitated to give a frank and full value to the much discussed parable of the Unjust Steward. A superficial reading of the parable is apt to make you think that

* Northfield Young Women's Conference, 1925. Dr. Kirk is a Southern Presbyterian minister in Baltimore.

our Lord is commending something that is frankly immoral. Yet Christ himself had no such fears, because he knew what reality is and he was not afraid sharply to set in contrast things that are difficult for us lesser beings to see in right relation. It may turn out, if we put our minds to it, that the simplest explanation of this parable is nearest the truth, and I have tried to put its essential thought in the idea that it is an illustration of the value of a bad example.

The parables of our Lord may be divided generally into two kinds: some of them are allegories, others are illustrations. Perhaps the allegorical side of his parabolic teaching has to some extent had an influence on our minds, so that when we read a parable we are asking ourselves what the various persons or figures in it are supposed to represent. When you take a parable like the Prodigal Son, you understand that the father in the parable illustrates God the Father, the elder brother the Pharisees, and the younger brother that great mass of unchurched Jews who had so long been classified with publicans and sinners. And when you come to the parable of the Unjust Steward you are apt to read into it what is not there.

It is in no sense an allegory, but an illustration, and an illustration of a single point. We are not to ask who the steward is and who the steward's employer. Try to remember that that word "lord" does not apply to Christ or to God, but to the man's employer or master; and see in it an illustration of a single point, but a point of immense value! For it is the quality without which there can be no virtue and no goodness, yet as a quality by itself it has no virtue at all. It is the quality of thoroughness, of root and branch thoroughness.

Let me tell you the story!

Here is a man, a steward,—the Scotch call him a factor; we should call him a manager,—probably of a farm or of a miscellaneous business, who is charged with the responsibility of making a legitimate revenue from his labor for his master, who probably lives in another city; and, like all entrusted with the property of others, there is danger that he will act as if the property were his own. This man is a thorough rascal. He has great simplicity and definiteness about his character and purposes. He is not troubled with scruples, and he had for a considerable time been using his master's property as if it were his own. He knew that the day of accounting was coming; he had foreseen and discounted it far in advance. There came a day when his accounts were audited, and he was found to be in serious difficulty. He was not surprised, but when the difficulty emerged and he was informed that he must hand over the business to his successor and retire, he began to cast up the possibilities. He was too lazy to dig, and too much of a gentleman to beg. With the directness of a thoroughly made up mind he said, "I know what I will do"; and he sits down and writes a letter, let us say, to Jacob in a neighboring town, and to Abraham in another town, and invites them to have a conference about business.

Jacob comes into his office, and the steward says to him: "How is your business prospering? And how is your wife, and your children? I hope it is quite well with you. By the way, how much do you owe my lord?"

"Oh, I owe him a hundred measures of oil!"

"Very well," he says; "just sit down here and write fifty. And I will be coming your way in a few weeks on a bit of a holiday. We will go fishing together; I will stay a little while with you. One good turn deserves another."

And to Abraham he made a similar proposition.

Now, when it came to the ears of his employer I can imagine him bowing his head over the accounts and saying, "What a shrewd rascal he is! How keen he is!" And he commended him, not because he was a rascal, but because he was thorough, because he knew his own mind. Get that, please: not because he was a rascal, but because he was thorough!

"Now," says Jesus, "consider that story in relation to your discipleship! I say unto you that the children of this generation are wiser than the children of light."

Thoroughness.

What a background our Lord had on

which to sketch the conception of religious experience men ought to have, because he came into this world himself, a root and branch sort of a man, determined to go entirely through the arduous task of saving it, and looking on all sides for eager and earnest faces that would coöperate enthusiastically with him, and yet found himself amid a sermon-saturated generation that was languid and careless and half-hearted and led by men of doubtful mind!

And that brings into clear relief a profound point which we need to keep in mind when we are reading the words of Jesus. Whatever be our capacity to work out the ultimate theological relation of Jesus to God, the judgments of Jesus are for us the judgments of God. If we are to know the mind of God, if we are to understand how the Eternal thinks about our life, and how that thinking is to be related to working out our salvation on earth, we must take Jesus' word and authority as the absolute and supreme authority of God: for the judgments of Jesus are the judgments of God.

How did our Lord think about the spirit that should distinguish a disciple? He set sharply in contrast two types of mind. On the one hand you have the men of single mind, and on the other you have the men of double mind, Right well do I remember how often Dr. Jowett used to speak of the men of double mind, who wore neither white nor black, but gray, because it would tone in with either color. All earnest, aspiring minds are aware of the men of double mind. They are the men who cause greatest uneasiness in the minds of the younger generation; for one of the prime qualities of youth, a quality which I sometimes suspect exists in the young heart because it has not yet had the dubious education of experience, is the desire to be root and branch sort of people.

Jesus loved, admired and liked the men of single mind. He disliked and had a profound contempt, on the other hand, for the men of double mind; and you have only to read the minor incidents of the gospel story to realize it. He tells the Pharisees, who for generations had had extraordinary religious privileges, that the unlettered and the unwashed, the impetuous and violent, the publicans and sinners and harlots, took the kingdom by violence and conquered it by the energy of an original and single-minded purpose. He praises the widow who stands in the court of the unjust judge and by her persistence gets what she wants. He tells a rare, humorous story of a man who comes to his friend at midnight in search of bread, forgetting for the while that the man had probably had considerable of a time in getting the children to sleep, and finding a shameless creature on the outside, pounding on his door at an inopportune hour and asking for bread.

Isn't that the characteristic of every opportunity? It is always inopportune. It never comes at dinner time: it comes at midnight, at the hour when you are taking your ease. But it is shameless, because real things are always shameless.

That is the kind of a man Jesus liked. His whole mind was aflame with enthusiasm and admiration for the root and branch sort of a man. But for the man of double mind, there is only one I need mention, the man that said to him out of the crowd "Lord, I will follow thee, but—" Jesus stopped him and said, "Whoso putteth his hand to the plough and looketh back, is not fit for the kingdom of God": and he might have added, "nor for anything else."

So I would bring that quality of thoroughness into your view, a thoroughness of interest in the things that you are going to undertake.

Life a Series of Emergencies.

Now let us look at some of the deeper aspects of this teaching!

The first is that life comes to us in a series of emergencies.

It is always the unanticipated and unexpected happening that tests the quality of a man's soul or proves the reality of his principles. Education may be defined as learning how to meet an emergency. An educated man is a man not necessarily of wide learning or of rare and varied accomplishments, but a man who knows how to use what he has learned in order to meet the emergencies of everyday life.

These emergencies never come to us out of the far distant future, out of day dreams, those vague visions that we paint upon the far horizon, but rather spring up to us out of the ground of everyday life.

When you open the Scriptures and read how the Lord conceived life, you find he talks a great deal about the thief that comes in the night, when you do not expect him. He tells in one of the parables of a rich fool to whom in the midst of his prosperity came the word, "Thou fool, this night thy soul is required of thee!" He gives a most winsome and pathetic parable of ten girls who had gone to a wedding. Five were wise, and five were foolish, and the difference between them was made by that quality of thoroughness, of anticipating the unexpected.

I wish to remind you of what seems to me to be an increasing malady of our modern mind in all directions of life, and it is a malady that is settling down upon the finest groups of the young. It is the malady of trying to be interested in too many things, and not sticking to one thing thoroughly and earnestly until you discover its reality. For life may be conceived as a chain cable. It seems of little importance where you lay hold of that moving chain, but it is tremendously important that you lay hold of it somewhere and hold on; and if you do, it will move you with it. How many business men are vexed with young men and women who come to them in the morning of life and say, "I am a volunteer for this or that business," and who for a few days or a few weeks will take considerable interest in the enterprise and then become languid and dull of heart and divided of mind, and so after a while become unfruitful! It is so easy to take up things in these days, to go in for things, to follow the first leadings of your superficial emotions, or to respond to the stimulus of some form of leadership, or the influence of some creed or mass psychology; but it is altogether another thing to take strong, enduring hold of that which is real and hold on to it, come what will.

Frederick Scott Oliver, during the war, wrote a book called "The Ordeal by Battle," and in it he defined what he called the three stages of war,—the onset, the grip, and the drag. The onset depends upon the rapidity of the attacking column, as illustrated by the rapid movement of Germany's troops through Belgium. The grip is illustrated by the tenacity of digging in. But the drag of war is determined, not by the soldier, but by the civilian population behind the lines: it depends upon morale and money and supplies.

It is a good way to think of life. Life comes to you with its fascinating attractions and calls in emergencies. The first effect is one of enthusiasm, and you rush out to meet it with impetuosity and gladness. Then comes the problem of consolidation, of a practical getting hold of your problem. But the longest stage is the stage of the drag. That comes when the romance and the novelty have gone, and you have got to slog along day by day and hold on to it because you have principles and purposes enough to see it through. That is the spirit Jesus wants to find in this generation.

May I say to you without undue melancholy that the older generation, of which I must now reckon myself a member, feel that our powers and energies are to a considerable extent determined by the fixity of our character? We have a most grave feeling about the world, and we are looking with intense expectation to the younger generation. We are not only expecting you to do better than we have done, but we are hoping that somehow you will find some magic in your own beliefs and relationships to God that will breathe upon these dry bones with which we are so familiar, and make them live; will stir again to unwonted enthusiasm the jaded pulses of the world, and cause to break out on these industrial ages the stupendous sense of an all-encompassing spiritual reality. I say we are looking to you for that, and because we are looking to you for it, we are trying to put ourselves more and more at the service of the young mind. But I wish to say, so far as my experience goes, that until you learn how to put your mind to the one thing and to do it day in and day out with thoroughness and energy and enthusiasm, you can never succeed.

Now, that is what our Lord was thinking about. Every temptation that you meet is an emergency. Every great call or appeal to work is an emergency. It finds you ready or unready, and your readiness will depend in every instance upon the thoroughness and energy of the inner purpose of your life, whether you are going to bring together consolidated and coördinated the

varied interests of the world in your experience, and determine to do the one thing with all your heart.

Is there a picture more pathetic than that which Bunyan has drawn in the weary and pathetic crowd around the gate of life? There they stand. They are speaking of the magnificent possibilities of the adventure. They are telling how they came there, what high hopes they had, but they have so long hesitated and put it off and deferred, and substituted talking about it for doing, that the habit of hesitation has finally settled down upon them and paralyzed the energies of their minds. So it happens to any man or woman who is willing to receive the generous messages of God and then react toward them only in an emotional way, and who withholds the high dedication of the will to the fulfilment of that sort of purpose.

Hold on to that, then, that life is a great emergency! It is coming to you now with hands filled with plethoric gifts, ready to open wide doors of opportunity around you. All along that pathway, though it may sometimes be steep and lonely, there are closed doors with the latchstring rattling in every one of them to let you know that just behind those doors stands the Son of man, eager to welcome you if you have the courage to take the initiative and meet the great adventure with the dedication of your personality.

The greatest of all emergencies is the emergency that comes into our life from eternity. Eternity is not something that begins with death. We are immortal spirits. We are personalities made in the image of God, shut up now in these bodies that under modern scientific scrutiny have suddenly grown transparent. You and I are, as it were, living temporarily in an exceedingly loose coagulation of physical corpuscles, which even though they were scattered in a moment, would leave us, soul and spirit, suspended between God and eternity; and these great choices and decisions coming to us in commonplace and ordinary ways must be met with reference to the requirements of eternity, and in no sense concerning the requirements of time.

Is not that why Paul in one of his great utterances said: "Put on the Lord Jesus Christ in the moral habit and disposition of your mind, and make no provision for the flesh, to fulfill its lawless desires"?

I wish I could inspire you with something of the deep and durable satisfactions that come to men and women who have lived through the first flush of their youth and have at last come to real grips with the world, and who by reason of the maturity of a purpose are able to feel that nothing can push them off the platform on which they stand. I wish I could show you something of the rewards and encouragements that come to the men and women who with single-minded devotion take Jesus Christ earnestly and are ready to match his selfless giving with the complete surrender of their life. That is the point to which this principle of thoroughness here urges us all.

So Jesus said to that languid and sermon-saturated generation, who were to a large extent playing with religion: "The children of this world in their generation are wiser than the children of light."

An Appeal.

And now I feel a practical responsibility in trying to guide your thoughts toward the deeper things on this crucial day. We have reached the turning point of the conference. Something of the novelty of contact with new teachers has worn off. Emotions have been stirred, difficulties resolved, questions answered. New desires, new resolutions have appeared upon the horizon of the mind. All must be feeling the drawing power of the spirit of Christ to bring you in and more intimately relate you to the practical realities of Christian discipleship. Tomorrow either you will go forward or you will go backward, your minds will close against these calls, your hearts will lose their glow, your imagination will begin vagrantly to wander over the pleasurable fields of your ordinary associations. Your vacation, your pleasures, your vocations and avocations that will engage you so soon as you leave this place may begin prematurely to demand a certain share of attention. Beware of that moment, lest haply you lose the fruits of this conference! Standing on the very edge of your mind, perchance, is the figure of Jesus, stretching out in loving abandonment his pierced hands over your head, pleading with you, asking you to complete the great action and

confirm the new resolves and intentions that have come to you since you have been at this conference.

May I commend to you, then, this very homely, necessary quality of thoroughness? What you have resolved to do, do with all your might! What you have been inspired to do, do with all your energy!

Think for a moment how greatly this world needs you! Those of us who have been out in it a long time, especially those who have stood at the center of large spiritual responsibility, know that underneath the present follies, foibles and pleasures of the world there is a deep and pathetic hunger for God. For the lord of the modern heart is fear. Phobias, dreads, disenchantments, heartaches, failures of enthusiasm, torment the minds of multitudes in our cities. All around you men are coming more and more to feel the famine of the Word of God in the human heart, more and more to feel the desolating influence of a cruel secularism that is sweeping over the world, paralyzing the idealism of our governments, sealing at the very fountainhead the passions and enthusiasms to make this a lawful world; casting back from the fruits and rewards of business, heartaches, discontents, animosities and jealousies that make the inner life a chamber of horrors and an Iliad of woes. Yet brooding over it with an ever increasing pathos and yearning and consciousness of stupendous and competent power is the Son of God, Jesus Christ, mighty to save!

I want you to remember—I speak to you out of my own heart,—that Jesus Christ was thorough in this business. He did not withhold one single bit of his energy from this task. He did not spare himself a tear or a heartache, and willingly stretched out his hands and feet to the nails of the cross.

You are bought with a price. You are not your own. It is for you to realize that you do not belong to yourself. It is for you to come from the circumference, where too long, perchance, you have thought of religion as this and that, to the very heart of the whole matter, and stand with your young and promising life before the Lord himself, and match his selfless giving with an utter and complete dedication.

I think, as certainly it has been my experience, the surest foundation of an unfaltering hopefulness for this world is to turn our thought back and think of what Jesus has done for it. I know in human experience that we are determined to have what we love most when we prove that love by sacrifice. The most thorough forces in the world have been forces that have grown out of sacrificial love. And ofttimes have I said to myself in the stress and strain of these times, when the roar of the great cities around the churches seems almost to be the mocking laughter of the devil himself, as if they would say, "See eventually how we shall crush you, shall destroy your churches and drive them out of the hearts of cities, cut off from the central places in our great towns the illuminating and spiritual power of the living churches, and give the lie to the belief that there is a God above!"—I say when I have heard those sinister voices around me, I have been able to silence them all by saying to myself, What Jesus has died for, Jesus means to have.

But when I think of the "when" of that proposition, it gives me a great deal of concern. He means to have what he has died for, but when? Does not that depend somewhat on us? May we not, by taking a high, thorough decision for Christ here, by so much enable him to get the world that he has died for and to lay his strong hand upon many a bleeding and breaking heart?

I plead with you for this old fashioned quality of thoroughness. Think your way out of your crowd, out of the conventional phrases, habits and customs of your young life! Confront the problems and responsibilities of your inner life in a spirit of unquestioning faith, gathered together in one strong determination to make it your life purpose to live out and complete in glorious action and service every high motive, impulse and desire that has visited your heart in this conference! And remember:

The flighty purpose near is o'ertook
Unless the deed go with it; from this moment
The very firstlings of my heart shall be
The firstlings of my hand.

Dr. and Mrs. Milton S. Rees' Evangelistic Services.

September 20, Newark, N. J.
October 18, Canajoharie, N. Y.
November 22, Brooklyn, N. Y.

CHARACTER-BUILDING IN TURKEY.

Rev. Howard B. Grose, D. D.

Behind the story of the projected establishment of Turkish-American Clubs in Turkey lies a romance stranger than fiction, the almost unbelievable tale of an unknown little American, five feet two inches in height, who survived a terrific attack of tuberculosis of the lungs and spine, and by heroic action in the terrible crisis of the late wâr in Turkey led in the rescue of 300,000 Greek refugees, won the confidence and gratitude of the Turks, and opened the Near East to the first piece of coöperative effort undertaken in mutual confidence and good will between Americans and the leaders of the new Turkish Republic for the rebuilding of Turkey.

It was the tragedy of Smyrna that discovered a veritable hero in Asa K. Jennings, secretary for boys' work of the Y. M. C. A. in the doomed city. For a long time prior to September, 1922, Smyrna was held by the Greeks, but in that month the Turkish army under Mustapha Kemal swept down upon the city, driving thousands of Greek, Armenian and Jewish refugees before them, thus adding to the great number of people already in the city, whose population then totalled approximately half a million.

As a leader in the work of local relief Mr. Jennings succeeded in establishing a hospital for women and children, and in housing many others in buildings along the water front. But soon after its occupation by the Turks fire destroyed a large part of the city, and hundreds of thousands of refugees were crowded on the quays, many being drowned and others dying from exposure, disease and famine.

Mr. Jennings persuaded an Italian ship to carry 2000 refugees to the adjacent island of Mitylene, where he discovered there were several Greek merchant vessels. While returning to Smyrna on board the U. S. destroyer Litchfield he reported by radio to Commander Halsey Powell, senior U. S. naval officer at Smyrna, the possibility of obtaining Greek ships for refugee evacuation if permission could be obtained from the Turkish authorities for thus dealing with women and children and men above military age. This permission was obtained by Commander Powell. Jennings returned to Mitylene immediately by the Litchfield, and there boarding the Greek warship Kilkis (formerly the U. S. S. Mississippi,) got into communication by wireless with the Greek government at Athens. For hours, while horror reigned on the crowded quays of the city, Jennings pleaded with and finally demanded that the Greek government do its part in the emergency. He won at last, and all Greek merchant ships in the Ægean were placed under his command. With his own small American flag at the masthead of one of the vessels he led the fleet into Smyrna under the escort of the U. S. destroyer Lawrence, and the work of evacuating the refugees was immediately begun. A total of fifty ships, large and small, including two transatlantic liners, were employed in the work, which continued day and night for the week ending September 30, the final day permitted by the Turkish authorities for taking out the refugees. Conspicuous service was rendered by the sailors of the American fleet.

Commander Powell states: "The ships were brought into the harbor under the command of Mr. Jennings of the Y. M. C. A., and were escorted and loaded by officers and men of American destroyers. It was only through the energy and zeal and stubborn insistence of Mr. Jennings that these ships were obtained."

All this is necessary background for the vast undertaking in which this same heroic American is now engaged. Not only was Jennings received with gratitude by the king of Greece and the new government, acclaimed by the Greek people, and decorated with the highest military and civilian awards, but he had conducted his work with such good will and wisdom as to win the confidence and affection of the Turks as well. He served soon after as one of the commissioners for exchange of prisoners. A close friend of Mr. Jennings became minister of Education under the new national hero and president of the Turkish Republic, Mustapha Kemal. Others of his Turkish friends went on the cabinet or into parliament. Then came a new and ex-

traordinary opportunity to serve the young people of Turkey.

The new Republican government faced the problem of national reconstruction. Exhausted by war and embittered by centuries of strife between Moslem and Christian, Mustapha Kemal and his fellow nationalists aimed at a new régime. To prevent the age-long sectarian strife between religions and races in Turkey, the new government decided to separate church and state, and did so by a bold stroke, deposing the sultan as the civil head and the caliph as religious head or pope of Islam. They insisted in ending the sectarian religious strife embodied in their school system, and proposed a plan of secular education similar to ours. Accordingly they closed hundreds of religious schools, including more than 400 of their own Moslem schools and nearly 100 Roman Catholic mission schools. The government was impartial in executing its educational mandates.

It was in that very hour that the minister of education, representing the Turkish government, gave a written document to the man who had rescued the Greeks and won the confidence of the Turks, inviting him to coöperate with them in the task of character-building among the youth of Turkey. Surely such a providential opening as this rarely comes to man or organization! That brings us to the present movement.

At Mr. Jennings' suggestion a Turkish-American Association is being organized under a committee of three Turks and three Americans of like mind and with high moral and spiritual purpose. This committee will found Turkish-American Clubs in the six leading cities of Turkey. They will base their plan on the fourfold character-building work of the Y. M. C. A., but it will be done without sectarian or organization labels. It must be remembered that the word "Christian" means something quite different to the Turk than it does to us, and that "Christianity" to him means crusades, warfare, bloodshed and crooked politics,—centuries of hatred and misunderstanding. As we commonly think of Mohammedans, so he thinks of Christians. Only the national terms are used, therefore, —Turkish-American Clubs. But the linking together of these names is significant of the inestimable possibilities of a new era.

Asa K. Jennings.

After thirteen centuries of strife and bloodshed between Moslem and Christian, is it possible now to initiate an era of peace and goodwill? Mr. Jennings believes it is, and is ready to stake his life upon it. His own heroism has opened the way to the Near East and into the hearts of the young manhood of Turkey. His ideals and purposes are shared by Arthur Nash, "Golden Rule" Nash of Cincinnati, who has pledged $50,000 a year for five years to try out the proposal to build the first club building in Angora and start the work in one or two cities where the Turkish cabinet has authorized its opening. Mr. Nash has provided for an associate in Dr. John B. Ascham of Cincinnati, scholar and authority on Turkey. On the shoulders of these two consecrated Christian men rests the burden of a unique experiment, an unparalleled adventure fraught with large issues to the future of world peace and brotherhood.

The work is to begin almost immediately in Angora, and ground for the first building being broken this summer. Without its name, but with its coöperation and approval, the Y. M. C. A. will assist in the development of character-building for Turkey, which at government request is to in-

clude service for girls and young women as well as for boys and men. The movement will be non-political, non-sectarian, international, interracial, seeking to develop body, mind and spirit by means of a four-fold program,—intellectual, physical, social and spiritual. This work is to be adapted to the needs and conditions of the present-day Turkey, not as a foreign but as an indigenous movement. It will help the Turks to help themselves. The physical program will be much the same as that common here. The educational will include vocational training in trades, day and night schools with commercial and practical business courses, and the publication of books, pamphlets and periodicals. Angora will be a demonstration and training center for Turkey, including experimentation in agriculture and industry in coöperation with the government. Each building will provide a social center, furnishing place for free intercourse between Turks and foreigners, Moslems and Christians.

It is well understood, also, that the moral and spiritual work will not be neglected or hindered. This will include the study of truth and devotion to righteousness, individual and national morality. The Christian way of life will be lived and taught, but without sectarian propaganda. The effort will be honestly and earnestly made to see whether, after the miserable failure of the destructive use of force and crookedness, Turkey can be rebuilt and her manhood developed by the simple practice of the Golden Rule. No one will fail to recognize who it was that gave this rule of conduct and gave his life on the cross to make possible its practice in daily life.

This remarkable movement has the hearty approval of the American Board, which has done so much for the Near East and is so deeply interested in aiding the Turks in their efforts to build a state in which religious and political liberty shall become a fact; also of eminent leaders in Christian and philanthropic work, including the Foreign Division of the American Y. M. C. A. and National Board of the Y. W. C. A. While working under certain restrictions which are necessarily incident to the governmental program, no one who knows Mr. Jennings will fear that he will hide his convictions, while he cannot possibly hide his Christian character, his high ideals, or the purity of his motives and aims. He has a vision of great things which God may effect through this instrumentality of brotherhood and good-will. Christians may well watch the movement sympathetically and prayerfully.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

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Johannesburg,
South Africa.

My dear Mr. Moody:

It is a real pleasure for me to write at this time. I have just returned home from a nine weeks' trip through the jungles of Portuguese East Africa. While there I found a great help in reading the pages of two numbers of the Record of Christian Work. In the jungle, away from folks who are white and talk our own language, inspiration is needed. The Record helped me to find that which I needed. The trip required a journey of over 1500 miles. Travel was by train, boat, motor, mules, donkeys, horse and foot. A tent was my home, a camp cot my bed, and my library was periodicals from the homeland. Many nights, after a hard day's trek through deep sand and dense tropical vegetation, I lay on my camp cot, weary and tired of body, and before closing my eyes in sleep I would read an article, address or sermon printed in the Record and find help, cheer, comfort and encouragement. I could not refrain, as I knelt in prayer, from thanking God for the good friends at home who gave and thus made it possible for you to send to missionaries in many lands copies of your valuable magazine. I wish that you would say a word of thanks and appreciation to these loyal and true friends, who thus give.

Particularly do I call to mind the help I found from Dr. John Gardner's address on "What is Salvation? Do Men Need It?" The facts and truths of that address fastened themselves on my own mind and heart, and one Sunday near the close of my trip, as I stood before an audience of over 1000 Chopi natives, I felt the impact of that message and thought that there was nothing

better for me to say than those great truths so forcibly expressed by Dr. Gardner. The simple facts I therefore put into my best native language, and they gripped the hearts of the people. I see them now as I write, open-mouthed and opened-eyed, waiting upon those words of life. The service was in God's great out of door temple. There were so many present that they could not find accommodation in the little native-built chapel. About 400 were native Christians. The others were in various stages of paganism. There were a few pagans, men and women, dressed European fashion, but the majority were in native dress, or undress. Leopard, monkey, baboon and other skins adorned the persons of many. The chief and his head men attended in a body, and sat close to me. They listened intently. The court musician was also present, but being rather under the influence of native jungle brew he was not very attentive, and did all that he could possibly do to call attention to himself. The chief and some of the Christian native leaders commanded that he keep still, and finally he sat in the outside circle and behaved himself. The baptism of adults and the sacrament of the Lord's Supper made a deep impression on all who were present.

To know that the Chopi tribe which held out the longest against the incoming of the white man, is today yielding to the influence of the Spirit and accepting Christ as Saviour encourages and inspires us. During the trip there was a total of 230 baptisms, and 231 were admitted to full membership. There were received to probationary membership, 627. Sixty-seven couples were married, nineteen couples at one service. Thus the great work goes on, and we are indeed grateful for the help we receive from home.

(Signed) William C. Terril.

Mr. Stebbins' "Reminiscences."

The evangelistic world of the past 50 years or more is called to life by the volume of reminiscences recently written by Mr. George C. Stebbins. For the last 20 years of D. L. Moody's career Mr. Stebbins was one of that group of evangelists and singers associated with Mr. Moody and Mr. Sankey in campaigns all over this country and Great Britain: among whom may be named P. P. Bliss, Major Whittle, George F. Pentecost, James McGranahan, D. B. Towner. This is no formal tale, but Mr. Stebbins awakens memories by agreeable information and anecdotes that often give clear insight into the spiritual power vouchsafed to those leaders.

The book gives sketches of other leaders in gospel music who touched Mr. Stebbins' life, from Philip Phillips to E. O. Excell and Charles M. Alexander, and many a sidelight on the development of the composition and publication and use of the gospel song.

"Reminiscences and Gospel Hymn Stories" by George C. Stebbins is published at $3. It can be bought at this price from the Record of Christian Work, or in combination with a year's subscription to our magazine, new or renewal, for $4.

We must beware of erecting evolution into a sacred dogma which no one shall dare to criticize or doubt. Huxley has rightly said that science commits suicide when she adopts a creed. It is a duty to keep the mind open to new and revolutionary discoveries which may change the aspect and significance of all previously acquired knowledge.—William Berryman Scott.

Stalker says: "This sword still cuts. In heathen countries where Christianity is being introduced, especially in countries like India where the domestic system is extensively developed, the chief difficulty in the way of confessing Christ is the pain of breaking family connections, and often it is nothing less than an agony. Even in Christian lands the opposition of worldly parents to the religious decision of their children is sometimes strong, and occasions deep perplexity to those who have to bear the cross. It is always a delicate case, requiring the utmost Christian wisdom and patience; but when the issues are clear to mind and conscience, there can be no doubt as to which alternative is the will of Christ: we must obey God rather than man. How happy are they who are in precisely the opposite case: who know that their full decision for Christ and frank confession of him would fill their homes with joy unspeakable!"

Next Month.

October Double Number, 40 cents a copy. Further reports of conference addresses. Subscribe by the year, $2!

The church is full of willing people. Some are willing to work, and others are willing to let them.

OUR BOOK TABLE.

Tyndale: A Drama in Four Episodes Taken from the Life of the First Translator of the Bible into English, the Martyred William Tyndale, by Parker Hord. Century Co., New York. 97 pages. 50 cents.

We bespeak for this book the widest circulation. It is stirring and touching. It is real literature. It has a kick in every chapter.

The first episode is laid in 1523 in the Tudor mansion of Sir John Walsh in Gloucestershire, where Father Tyndale is tutor to Sir John's three children. The second episode is at Wittenberg in 1524, whither Tyndale goes to visit Luther, who was then translating the Bible into German. Next we are transported to Antwerp in 1535, to the house of an Englishman Thomas Pointz, where Tyndale lives and carries on his translating, and is arrested by order of Emperor Charles. Episode IV occurs in 1536 in the castle of Vilvorde, where the tribunal that is trying Tyndale for heresy meets and condemns him to death.

The play is historically correct in persons and incidents, in language and spirit. It is splendidly done: not overdone. The glimpses of Luther and Melanchthon, and the references to other famous personages who do not appear on the stage, add zest to the score or more of characters who compose the personnel of the several episodes.

Tyndale himself is shown in attractive light. He is devout and fearless in his consciousness of God's leading. He is kindly and lovable, as shown by the reaction of his pupils or others in each act. He is self-possessed and dignified in his scholarship and in his bearing under persecution.

The book reads easily. There are no long and dry speeches. The dialogue is bright and meaningful. The change of scene and subject gives variety. It is well printed.

Humor relieves what might have proved a too somber theme. Lady Anne Walsh wants to hear the court scandal, and has the honor of being flattered by a mitred abbot. The abbot talks Latin in his sleep. Mistress Pointz and her husband have minor domestic difficulties. The bored clerics in the tribunal discuss all sorts of things among themselves.

This drama has been written in commemoration of the 400th anniversary of the publication of Tyndale's New Testament in English, 1525. It has real dramatic power. We should like to see it acted, as the deep impression made on reading it would doubtless be intensified. It is so short and simple that schools and colleges and churches that cultivate dramatics will not find it beyond their reach.

For the Bible Student.

Introduction to the Textual Criticism of the New Testament, by A. T. Robertson. George H. Doran Co., New York. 300 pages, with 11 facsimiles of early texts. $2.50 net.

A book for advanced students. In the Preface Dr. Robertson says he has prepared it after teaching the subject for a generation because other textbooks are out of print or out of date. He accords full credit to others, but this work is not a revision or rehash of other volumes.

Its Contents are in part:

The Textus Receptus;
The Critical Text;
Ancient Books;
The Use of Tischendorf;
The Greek Manuscripts;
The Versions;
The Fathers;
The Evidence of Single Documents, of Groups, and of Classes or Families of Documents;
The Future of the Study.

An Index of New Testament references occupies eight pages, double column.

Peloubet's Bible Dictionary, by F. N. Peloubet, assisted by Alice D. Adams. John C. Winston Co., Philadelphia. 799 pages, plus. $2.50.

An attractive popular one-volume dictionary of the Bible, based upon the foundation laid by William Smith. New maps and 500 illustrations, self-pronouncing and other features incorporate the latest ideas.

It is a book for the Christian home, and for the Sunday school teacher and scholar.

Studies of Jesus Christ.

Galilean (The): The Permanent Element in Religion, by Nathaniel Micklem. George H. Doran Co., New York. 157 pages. $1.75.

A second edition, with a few minor alterations and corrections, of a book which discusses Jesus as carpenter, healer, friend,

Saviour, reformer, Son of God, and teacher. A fresh, forceful study.

Man Christ Jesus (The), by William J. Dawson. Century Co., New York. 452 pages, illustrated. $3.

Dr. Dawson tells in the Preface why and how he came to write a Life of Christ. In his earlier ministry in England he always attracted young men, who had little use for churchianity but who wanted to know the man Jesus, the real Jesus. So he studied and preached about Jesus, and at length there grew up in his mind the idea of writing a full and connected Life. That was in 1900. After steeping himself further in the Gospels he felt he must visit the Holy Land: which he did in 1901, gaining therefrom unusual inspiration and dynamic to proceed with his writing. The book represents great fervor of spirit and intense desire to vitalize the story of Christ.

Though written nearly 25 years ago, the book has had only limited circulation. It is believed the present time will prove more kindly to its circulation in the hands of a new publisher. Certainly Dr. Dawson is a brilliant writer, and no man's attitude to our Lord could be more worthy in his desire to understand and exalt him by an honest interpretation of the Gospels.

Study of the Bible.

Gospel of John (The): A Handbook for Christian Leaders, by Benjamin Willard Robinson. Macmillan Co., New York. 275 pages. $2.25.

A frank effort to give, under successive chapter and verse headings, the results of recent work on John's Gospel. There are no technical discussions: just the more plausible results of such. The author's own comments are sensible and well arranged. The whole book reveals the technique of a competent student and teacher.

The author is professor of New Testament Interpretation in Chicago Theological Seminary.

Incarnate Glory (The): An Expository Study of the Gospel according to St. John, by William Manson. George H. Doran Co., New York. 250 pages. $2 net.

After an opening chapter setting forth in some measure the main lines of a critical approach to John's Gospel, nine chapters are occupied with aspects of our Lord's life from "The Incarnation and Manifestations of the Logos" to "The Resurrection: Manifestations of the Risen Lord." The thesis to which the whole Gospel is dedicated is that Christianity represents a new discovery and experience of the living God. John's Gospel is regarded not as an abstract or speculative production, but as vitally related to Christian experience and practical aims.

Prof. Manson—he is professor of New Testament Language and Literature in Knox College, Toronto,—writes with a firm grip of his subject, and so that the general reader may understand.

Mountain Peaks in the Life of Our Lord, by William Bancroft Hill. Fleming H. Revell Co., New York. 189 pages, illustrated. $1.50.

Dr. Hill, who is head of the Bible department at Vassar College, adds this volume to his previous writings growing out of his visits to the Holy Land with the idea of associating certain great events in the career of our Lord with certain "mounts," 11 chapters in all.

There are 11 fine full page reproductions of photos taken 40 years ago, as more nearly setting before us the ancient scenes than photos taken since new roads and railways and houses have transformed them.

Dr. Mary Mills Patrick.

Biographical.

Educational Ambassador to the Near East (An): The Story of Mary Mills Patrick and an American College in the Orient, by Hester Donaldson Jenkins. Fleming H. Revell Co., New York. 314 pages, illustrated. $2.50.

There is more than the story of a person: there is the story of a great institution

meeting the needs of awakening feminism in Near East lands.

Miss Patrick was of New England parents, who went to Iowa when she was a child. In 1870 she went to Erzeroum under the American Board, and after four years was transferred to Constantinople to teach in the American High School. This became the mother in 1876 of the Constantinople Woman's College, with buildings at Scutari.

The author was professor of History and English in the college, and knows her subject. She writes with sprightly and vivid pen, selecting topics here and there to explain the reach and growth of the work among girls of several nationalities. It is a grand and inspiring record.

Dr. Patrick retired from the presidency in 1924 after 50 years of service.

The book throws useful light upon present conditions in the Near East.

Eternal Hunger (The): Vivid Moments in Personal Experience, by Edward A. Steiner. Fleming H. Revell Co., New York. 150 pages. $1.25.

Dr. Steiner is always interesting and appealing. He personifies the aspirations and needs and successes of the European immigrant. In these biographical incidents, written in his accustomed realistic manner, he lays bare the spiritual longings of his soul. There are 14 chapters, each a separate sketch from the pages of an observant and varied life.

Marion Lawrance: A Memorial Biography, by his Son Harold G. Lawrance. Fleming H. Revell Co., New York. 479 pages, illustrated. $4.

We will not try to make an extensive notice of this important biography. Marion Lawrance has not been gone so long as to dim the love and esteem of multitudes for him not only in this land, but also throughout the Sunday school world. Suffice it to say that he wished his son to write his Life, and here it is.

The "Biographical" chapters tell of his early life and business career, then of his ever expanding Sunday school work. "Marion Lawrance's Bible," "A Millionaire in His Friends," "The Courage of a Humorist," and other like chapters reveal his more personal and private life. Certain "Historical" chapters are contributed by other writers.

The biography of such an outstanding and successful worker necessarily takes its place in every complete library.

Biblical Themes.

Christian Salvation: A Modern Interpretation, by George Cross. University of Chicago Press, Chicago. 254 pages. $2.50 net.

The author's stated aim is evangelistic. He maintains that the Christian faith is true to the great realities of life, and he invites his readers to respond to the Christian challenge with an acceptance. When we turn to the contents of the volume we get, first, a historical survey of the idea of Christian salvation from the earliest years through the Greek, Roman and Reformation systems down to the modern Protestant point of view. Sin, forgiveness, atonement, the world to come, and other evangelic topics are dealt with in modernist fashion without obvious dependence upon Bible revelation or authority. So we get the author's personal convictions, carefully worked out but lacking in heart and not likely to set the world on fire.

Creative Prayer, by E. Herman. George H. Doran Co., New York. 240 pages. $2 net.

Prayer as creative energy means a large and comprehensive view of prayer: not mere importunate pleading or spasmodic appeal, but such prayer as demands concentrated effort, a committal of soul, a self-surrender which takes one into the deepest heart of religion. Two great aids and disciplines are silence and meditation. It is the soul's pilgrimage from self to God, self-denial becoming the path to power. In its corporate aspect creative prayer becomes both an apostolate and a priesthood.

Such are the lines in which this author develops her theme. The matter is fresh and her own: for Mrs. Herman thought deep into mystical religion.

Faith of St. Paul (The): A Study of St. Paul as the Interpreter of Jesus, by D. M. Ross. George H. Doran Co., New York. 237 pages. $2.

In opposition to the cry "Back to Jesus!" as if Paul had buried him in rabbinic theology, the motto of this book might be: "Back to Jesus WITH Paul!" In other words, Mr. Ross believes Paul is the best interpreter of our Lord in those very aspects of his life and teachings which are considered to constitute our Lord's uniqueness and attractiveness.

Healing in the Churches, by Francis M. Wetherell. Fleming H. Revell Co., New York. 159 pages. $1.25.

The author has studied and tried out in his own (Episcopal) church work healing missions, bedside prayers, and health classes. He believes that the ever-present Lord of life and glory answers prayer for healing. But as "no miraculous cures are on record where the subject was living in sin at the time of healing," he would explain the ministry of the church in combating sin.

The Contents survey "Faith Healing through the Ages," "Methods of Christian Healing," "Healing in Its Spiritual Aspects," and "Health as an Aid to Character Formation."

Of Missionary Interest.

Projects in World-Friendship, by John Leslie Lobingier. University of Chicago Press, Chicago. 177 pages, illustrated. $1.75.

The project method of instruction applied to friendship among needy classes of our own population and foreign peoples. Projects for the primary, junior, junior and senior high school departments of the church school introduce the scholars to young people in the Southern mountains, to orphan boys in the Near East, to girl life in India, to immigrants at Ellis Island, to Japanese earthquake sufferers and many other classes.

The author is a specialist in this line. The book is well arranged and printed.

Today's Supreme Challenge to America, by James Franklin Love. George H. Doran Co., New York. 101 pages. $1.25 net.

Dr. Love is secretary of the foreign board of the Southern Baptist Convention, and here utters a well-reasoned and arousing appeal for a great forward movement in the foreign mission activity in the churches. The author shows the significant spiritual meaning of America's place of international power and leadership. He reveals the social and economic as well as the religious conditions throughout the world as a Macedonian call for help that cannot be ignored. He argues convincingly that there never was a time when the churches of America could, by a full discharge of their duty, confer such blessing upon a desperately needy world as now.

A vivid and stimulating book of greatest value to mission boards, preachers and Christian laymen who realize the urgent necessity for a more adequate presentation of the gospel among the nations.

Sowing Seed in Assam, by Ella Marie Holmes. Fleming H. Revell Co., New York. 195 pages. $1.50.

One of the greatest gifts which God has bestowed upon his children is a sense of humor. It is a faculty which lightens burdens which would seem almost unendurable, and enables one with cheerfulness to meet petty vexations. In the midst of hardship it brings triumphant good cheer over circumstances. It might seriously be questioned whether anyone unendowed with a sense of humor should ever enter Christian work, and especially the field of labor in which their relationship is with youth, or in isolation, far removed from daily companionship with fellow workers.

This book is an illustration of the blessing of humor in the missionary field. In early life every circumstance seemed against this girl's ever developing into a successful missionary. The father was an atheist, and the family was reared in the chilling atmosphere of unbelief. Her early life felt the pinch of necessity, and at an early age Miss Holmes left school to take her place with the army of wage-earners, to contribute to the family exchequer, receiving $1.50 for a ten-hour day, permitting not even the luxury of carfare from the factory to her home two miles away.

Marion Lawrance. (Page 632.)

It was after her 16th birthday that the family removed to Washington from their home in Baltimore, and then it was that she decided to give her life to missionary effort and entered into correspondence with the Women's American Baptist Foreign Missionary Society. But at once she was confronted with a grave difficulty, as there was required a high school education, whereas the total of her educational career up to that time was limited to five and a half years. It was at this time that she had an experience which will be of unusual interest to the readers of the RECORD OF CHRISTIAN WORK. "A friend told me about Northfield Seminary," she says, "and I learned that I could earn a one-term scholarship by securing one hundred subscriptions to the RECORD OF CHRISTIAN WORK. I straightway proceeded to do this." By dint of her own efforts and through help from friends, often in most unexpected ways, she completed her course at Northfield Seminary, and then entered upon a year's work at Newton Theological Seminary, sailing at last for her field of labor in Assam in November, 1910.

The book is not a treatise on the life and customs in Assam, but rather a readable and entertaining record of varied experiences, with a glimpse into native customs and missionary problems,—such a record of missionary labors as one would place in the hands of a young person to awaken an

interest in further study and appeal to their spirit of adventure and heroism in missionary labors.—X.

Various Themes.

Days of Chivalry (The), or How Aimery the Bright-of-Face Became Page, Squire and Knight, by W. H. Davenport Adams. L. C. Page and Co., Boston. 313 pages, illustrated.

A stirring tale of the days of chivalry, set in France in the time of Henry II of England and his son Richard Cœur de Lion. The hero was son of a freeman, a smith and a rhymer, who taught his son his trade and his songs. Left an orphan at an early age, Aimery became attached to a knight, whose castle became his home and whose career he shared in the vicissitudes of the times. Always Aimery's pleasing personality and ambition and skill and wit kept opening opportunities to rise until he won knighthood.

The book is historically correct, depicting not only the gay life of the aristocratic classes, but also the poverty and heartache of the poor whether in war or peace.

Earth Speaks to Bryan (The), by Henry Fairfield Osborn. Charles Scribner's Sons, New York. 91 pages.

The title is rather a misnomer. It is not "The Earth" that speaks to Mr. Bryan, but the author,—a very different thing, even though the latter is a distinguished scientist, president of the American Museum of Natural History. A firm believer in evolution as an established truth, he merely sets his own opinions against those of Mr. Bryan.

The Tennessee trial is the subject of two chapters, evolution in relation to religion and daily living of two others, while Chapter V tells the "Credo of a Naturalist."

God's Way with Man, by Lily Dougal. Macmillan Co., New York. 93 pages. $1.

This little volume will be prized by those who have in the past profited by the illuminating and stimulating discussions of its gifted author. It consists of five essays, to the last of which Canon Streeter, who writes a biographical introduction, says she was putting the finishing touches the evening before she died. It is entitled "Beyond Justice," and forms a fitting climax to the discussion indicated by her subtitle, "An Exploration of the Method of the Divine Working Suggested by the Facts of History and Science."

Miss Dougal's spirit is reverent and devout to the last degree. Also, she finds her faith a most inspiring and strengthening thing. But her thesis is that which has so strangely attracted certain fine spirits, that of a helpless God. Perhaps the most just verdict is that of the Introduction, which says, "Hence, if her essays are read, not as presenting the conclusion of the whole matter, but as glimpses of truth seen by the flashing insight of a free and original mind, Orthodox and Modernist alike will find in them valuable food for reflection."—W. O. S.

Imperialism and Nationalism: A Study of Conflict in the Near East, and of the Territorial and Economic Expansion of the United States, by Kirby Page. George H. Doran Co., New York. 92 pages, 15 cents. Library edition, $1.

Highgrade historical surveys of imperialism, nationalism and religion in the Near East. Having assessed the results in these spheres, Mr. Page turns to the U. S., and asks, What shall the U. S. do about imperialism and nationalism? Two courses, he says, are now open to us: one the road of aggressive nationalism and greedy imperialism that leads to hostility and war, the other the road of international coöperation through effective agencies of justice.

King's Minstrel (The): A Story of Norman England, by I. M. B. of K. L. C. Page and Co., Boston. 229 pages, illustrated. $1.65.

Laid mostly in England when the strife between the Saxon and Norman races had scarcely died down, this story of Rahere, the jester of King Henry I, is one of peace, with only a background of warfare. It tells how Rahere built his hospital with a jest and a song, and how in the building he won London.

Rahere, part priest, part jester, and more wizard than either, is a mystery. It is only in the hour of his triumph that the riddle is solved, and Mortgar's son, jester to the Norman king, gives up his heritage to become the jester of the King of kings.

Mental Hygiene as Taught by Jesus, by Alexander B. MacLeod. Macmillan Co., New York. 138 pages. $1.50.

An excellent book, so far as it goes, evaluating the teachings of Jesus not doctrinally but as counsels for normal living. It is psychological in the broader, not so much the technical sense. Dr. Cadman's claim in the Preface that it is a "comprehensive treatise" is excessive. There is perhaps too much quotation in it, and it strays in places from its announced subject of mental hygiene as taught by Jesus to discuss points that could come into almost any book with any title. On the other hand, a number of things in it are well said, as in its insistence that personal experience of the Christian life is the first step in all valid social reform, and in the statement that Jesus was concerned "to have things a good fit, and insisted that man's nature was the thing to be fitted, and that the work of alteration required for a fit must be done elsewhere,"—by which we understand the adjustment

of a now imperfect social order to the highest interests of human nature.

Mr. MacLeod has a bright, incisive style, and has written an inspirational rather than strictly scientific book which any thoughtful man would do well to read and ponder. —C. A. S. D.

"On Earth Peace"; A Study for Today, edited by Rhoda McCulloch and Margaret Burton. Central Committee on the United Study of Foreign Missions, West Medford, Mass. 144 pages. 30 cents.

Chapters by different writers on world peace and friendship on lines having present vogue, with a chapter by Mrs. Peabody on "Programs and Suggestions." Appendices reprint the Covenant of the League of Nations and other documents.

Spiritual Pilgrimage of Jesus (The): Bruce Lectures 1917, by James Alexander Robertson. George H. Doran Co., New York. 288 pages. $2.

The fifth reissue of this book in the seven years that have elapsed since the delivery of the lectures. The late Dr. Alexander Whyte, considered by many the greatest of the Scottish preachers of this century, says in a letter to Dr. Robertson, "I have been enthralled by your book. It has hardly been out of my hands since I first opened it."

Dr. Robertson attempts to write the inner spiritual history of Jesus, to trace from his various utterances the development of his self-consciousness. This is done with wonderful keenness of insight and deep reverence, and expressed in choice language. The result is a beautiful picture of the spiritual psychology of Jesus from the cradle to the cross. In following through the fascinating pages of this book we find revealed in Jesus a psychology as unique, as different from that of any other man that ever lived, as the most orthodox believer in the deity of Christ could demand.

The absence of all reference to miracle may make this book the more decisive to those who reject the miraculous, for Dr. Robertson takes only the self-revealing utterances of Jesus, words accepted practically by all. The synoptics give such remarkable data when his words are closely studied that Dr. Robertson finds no break when he passes into the Gospel of John, all revealing a unique divine sonship, a consciousness of sinless purity, the oppressive sense of a lost world, and a claim to forgive sins "with an authority direct from God"; more than this, even a call to "expiate" by his own death the sins of the world. The resurrection is referred to "as foretold," but the great utterances after the resurrection, which harmonize so marvelously with all that preceded, and which as a matter of fact had a decisively moulding effect on the disciples from the very beginnings of the church, are not mentioned.

This purpose not to mention miracle necessarily omits data that are revealing to an understanding of the psychology of Jesus. For example, in the healing of the paralytic Dr. Robertson makes much of the words, "Thy sins be forgiven thee." Why not also of the words, "I say unto thee, Arise, take up thy bed and walk"? There is here a consciousness of power that cannot be ignored. In other words, the miracles of Jesus are brimful of data that bear on the self-consciousness of Jesus. They cannot be ignored when the utterances of Jesus that surround and sometimes intertwine themselves in the circumstances of the miracle are accepted. That sort of criticism can never stand the light of day.

Dr. Robertson's book, however, because it does ignore the miracle and takes (as it were) the minimum of data is in a way all the more convincing as revealing a spiritual growth and outlook absolutely unparalleled in all human history. This whole study is fresh and illuminating. It deserves a place in every minister's library.—S. C. H.

Supplemental Bible Course for Young Christians, by Mrs. Keith L. Brooks. Bible Institute Correspondence School, 536 South Hope Street, Los Angeles, Cal. $1.

A correspondence course which teaches the subscriber various odds and ends about the Bible and its contents in such fashion as to awaken his interest and curiosity. Thus Lesson 1 is "An Acrostic on Your Name": that is, a list of verses is given with texts beginning with A, B, C, etc., and you are to select and memorize texts for your name as spelled out. In each of the 14 lessons the pupil must search the Bible for answers, write them out, and send them to the school. The fee includes marking and certificate.

Way to Peace, Health and Power (A): Studies for the Inner Life, by Bertha Condé. Charles Scribner's Sons, New York. 233 pages. $1.50.

Special consideration is given to the findings of psychology on the relation of the mind to daily life. But the book is kept free from technical terms, and recognizes Jesus Christ as adequate for all human need, and the Bible as a faithful and reliable record of experiences through which people have discovered God and his ways.

The contents are arranged in 13 sections each in four parts, with such titles as "The Pervading Presence of a Personal God," "The Battleground of Prayer," "Finding Our Way in Life," "Available Resources of Power." Each subsection contains a homily on its particular topic, followed by Bible verses and other matter "For Study and Thought," the whole occupying three to four pages.

Stories of Insects, by Lenore Elizabeth Mulets. L. C. Page and Co., Boston. 272 pages, illustrated. $1.75.

A really fascinating book in its facts and stories and legends and poems about a dozen of the common insects. Correct information about their nature and habits is conveyed in the form of conversation between Phyllis and the insects one by one. It is thus a friendly book to place in the hands of children, and it is so well written and illustrated that young people will never forget.

At the end of each section are "Suggestions for Field Lessons," a synopsis of facts which an observant child may glean for himself by watching the insects.

AMONG THE LATEST BOOKS.

Adventure in Evangelism (An), by Daniel A. Poling. Fleming H. Revell Co., New York. 191 pages. $1.50.

Church's Debt to Heretics (The), by Rufus M. Jones. George H. Doran, New York. 256 pages. $2 net.

Concerning the Soul, by James Alexander Robertson. Doran. 256 pages. $2 net.

Faces Through the Mist, by John A. Patten. Doran. 191 pages. $2 net.

Great Themes of Jesus (The), by William Thomson Hanzsche. Revell. 159 pages. $1.25.

Hidden Romance of the New Testament, by James Alexander Robertson. Doran. 267 pages. $2 net.

Meaning and Value of Mysticism (The), by E. Herman. Doran. 398 pages. $3 net.

Stories Twice Told, by J. P. Struthers. Doran. 192 pages, illustrated. $2 net.

Teaching the Youth of the Church, by Cynthia Pearl Maus. Doran. 211 pages. $1.75 net.

You Gentiles, by Maurice Samuel. Harcourt, Brace & Co., New York. 221 pages. $2.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

THE SPREAD OF CHRISTIANITY.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

September 6. Paul Writes to the Philippians.

Lesson portion, Philippians 3. 7-16; 4. 8.

Ten years or so after Paul's visit to Philippi, which we studied in the last two lessons, he was a prisoner at Rome. The Philippi church had sent him a gift by one of their number, Epaphroditus, who fell sick in Rome. Upon his recovery Paul sends him back home with this letter (2. 25-30).

It is not a doctrinal treatise, but a cheery personal letter to loved and loving friends. Read it through, and mark how many personal touches it contains, as well as exhortation regarding the Christian life. Make a list of the well known passages the epistle contains, and have your scholars memorize them.

The portion for today exhibits these personal, experiential qualities. In the earlier verses of chapter 3 Paul warns his friends against Judaizers, using himself as an example of one who had been through it and had had the best that Judaism had to offer.

Loss and gain, 7-11.

The word "count" (reckon), occurring three times, gives a key to Paul's thought here. All his earlier gains were wiped off the books for the priceless privilege of knowing Christ Jesus as his Lord. Mark you, this is Paul's testimony after 30 years of Christian experience! He has no regrets.

And why had he renounced Judaism? That he might win or gain Christ, be found in or identified with him, having his righteousness, knowing him and his resurrection power, sharing in his sufferings and even in his death.

They say that in India and China and all lands even non-Christians acknowledge the beauty and value of Christ's character and teachings. Christ was supreme in Paul's love and loyalty,—not as teacher and example merely, but as his personal risen Saviour and Lord.

The "resurrection from among the dead" (11) points to a resurrection of some out of the rest of the dead: that is, a first resurrection of believers different from the general resurrection of Revelation 20. 4, 5: See also 1 Corinthians 15. 23, 24; 1 Thessalonians 4. 16.

Pressing on, 12-14.

Turning now to the future, Paul presents a wonderful picture. Here is this elderly man, a prisoner in Rome, fired with the ardor of youth in the Christian race. He hasn't reached any "dead line." He is still forward-looking and forward-reaching.

Great as Paul was, he does not fool himself that he has already reached a high enough level, but like an athlete he strains forward for the prize God holds out.

"This one thing I do,"—concentration, undivided purpose, singleness of aim, such as is the secret of progress and success in every sphere of life as well as in religion.

A man's chief aim and passion reveal his character. God in Christ is the highest goal that can be set before mortals.

Unity in mind and walk, 15, 16.

As always in his epistles, Paul follows his doctrinal exhortation with a practical appeal, associating himself with his friends.

"Let us," he says three times, as mature believers "cherish these thoughts" (Weymouth), maintain this point of view, and "let our steps be guided by such truth as we have attained" (Moffatt). Let our conduct keep pace with our knowledge! Let us live up to the standard we have already reached!

Notice Paul's solution for differences of opinion: "GOD will reveal it unto you"! That is better than controversy and division.

There is apparent verbal contradiction in Paul's use of "perfect." In one place he is referring to absolute perfection, in the other place to the perfection of maturity, development.

September 13. Paul in Thessalonica and Berea.

Acts 17. 1-12.

Paul's strategy in pushing his missionary campaign into new territory at this time seems to have been—to head for large towns where there was a synagogue, to approach Jews first of all with the gospel, to attend the synagogue on the sabbath day, to base his testimony on the Scriptures. In other words, he followed the line of largest promise in order to gain a foothold.

Today's lesson is a flashlight upon his message and methods in two towns in Greece, with the results attained.

Biblical preaching.

At Thessalonica (modern Saloniki) Paul reasoned (argued) with the Jews out of the Scriptures, explaining and quoting passages (2, 3). His line of reasoning was: (1) According to prophecy, Messiah must suffer and rise again from the dead; (2) Jesus of Nazareth fulfilled the Messianic conditions; (3) therefore Jesus of Nazareth is Messiah.

Do not miss the importance of Paul's testimony here! Paul was one of the best educated and keenest minds in Jewry. He lived through the events he discussed. His Jewish hearers would also be familiar with the facts of history. And Paul identified the historic person Jesus of Nazareth with Messiah, and so far as we know the Jews did not deny the facts or confute his arguments.

"The revelation of Paul's method in Thessalonica is that the true understanding of the O. T. Scriptures must issue in proof of the Messiahship of Jesus" (G. Campbell Morgan).

At Berea the attitude of the Jews was unusually favorable, in that they readily (eagerly) received Paul's testimony, and searched the Scriptures daily to check up on Paul. By this open-minded, systematic, definite study they become model Bible students, and have had millions of descendants in the "Berean Bands."

Those first converts to Christianity, then, were by no means credulous, but examined the proofs and facts. They had just as keen minds as men and women in non-Christian lands today.

Its results.

At Thessalonica first impressions were favorable. Some Jews believed, and many Greeks, both men and women. We shall meet some of them later (19. 29; 20. 4). Scholars think Paul must have spent several months there. So successful was he that the orthodox Jews were moved with zeal against him, so they engineered a riot by the riff-raff, and preferred charges that were not true, and yet were true. Much can be learned of the Thessalonian converts by reading the two epistles addressed to them later.

At Berea the studious search of the Scriptures persuaded many Jews that Paul was right. Many Greeks also became Christians.

What would be our estimate of a city today if, when revival meetings were held there and a number of people converted to Christ, it was possible for opponents to gather a crowd of roughnecks and loafers and start a riot? Do the forces of righteousness or of the underworld rule in your city?

Does Christianity make a good or a bad citizen today?

September 20. Paul Writes to the Thessalonians.

1 Thessalonians. Lesson portion, 2. 1-12.

We have seen that Paul had to leave Thessalonica in a hurry (Acts 17. 10). The Thessalonian Jews even followed him to Berea and continued their drive against him, so Paul moved on to Athens, where Silas and Timothy joined him (Acts 17. 13-15). But Paul was anxious about the newborn church at Thessalonica, and presently sent Timothy back to find out how they fared (1 Thessalonians 3. 1, 2, 6).

Upon his return a momentous thing happened. Paul could not personally return to Thessalonica, so he adopted the plan of writing the converts a letter. This, then, is the first of the fruitful series of Pauline epistles. Some think it is the earliest of the New Testament writings.

Read through the epistle several times, jotting down the subjects dealt with, and the well known passages. Though written to recent converts, it contains a remarkable range of Christian teaching. It is a grand letter for young converts to read today.

Visualize Paul as he writes or dictates our lesson portion. Its background seems to be that the orthodox Jews at Thessalonica had kept up their attack on Paul's courage and straightforwardness, his character and motives, his ministry and atti-

tude to his converts. He resents these unjust charges. He is so sure of his standing before God and them that he does not wilt under criticism and false insinuation, but proceeds to defend himelf in no uncertain terms.

Most teachers will probably find that the easiest way to teach the lesson is by a verse-by-verse exposition and application.

VERSES 1 AND 2. Recalling his experiences at Philippi and Thessalonica. His success and boldness in God.

VERSES 3-6. His faithfulness. What his conduct and ministry were, and what they were not. Faults and vices of teachers of other cults into which he might have fallen, but didn't. Bold appeal to them and to God as witnesses.

VERSES 7, 8. His tenderness. A picture of Paul that we do not get in Luke's narrative. Motherly devotion, to the point of self-sacrifice.

VERSES 9-12. His industry, his holy and upright and blameless relations with his converts. Renewed appeal to them and to God as witnesses. Fatherly fidelity. The climax,—a high ideal,—to walk worthy of God.

Have we the approval of God, who tests our hearts (4)?

September 27. Review.

Acts 13 to 17. 12.

The Bible will commend itself as true to the hearts and consciences of your scholars if you can fix their attention and thought upon it. It has not lost its power as seen in Paul's preaching and teaching.

Do not spend too much time reviewing mere historical or geographical or biographical facts, or antiquities, or the relation of Christianity to Judaism, etc. These are profitable studies of course, but your scholars ought to know the facts. Use your limited time today with lessons that have a personal bearing.

Keys to unlock the section.

Here are some suggestions that will serve to recall and interpret the facts and teachings of the section under review:

Why was Antioch specially adapted to be the mother church of foreign missions?

How was the synagogue of service in the spread of Christianity?

What did the Jerusalem council settle?

How God guided and overruled in the various stages in the spread of Christianity;

Character study of Paul as a man,—his temperament, training, zeal, tact, push, bearing under persecution, etc.;

Paul's principles and methods of campaigning and speaking; salient teachings;

Varieties of Christian conversion;

Social effects of the spread of Christianity;

How the gospel was preached and lived, considered and accepted, opposed and hindered: or, what affected results in the different towns?

The gospel and the women mentioned;

Sketches of Paul's companions, opponents, and other individuals prominent in the narrative;

Sidelights thrown upon and added to the record of Acts by Paul's epistles to the Philippians and Thessalonians. A fruitful study for more advanced classes. Read the epistles with this thought as key;

God's calls and Macedonian calls for workers;

Outstanding sayings, verses, texts. Run through the section and make out your own list. Call on different scholars to read them off one after another, and take time to memorize and explain and apply them.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Learning How to Pray.

Matthew 6. 5-15. September 6.

Uncle Nat was telling Aunt Dinah about the new preacher at the colored church. "He's a powerful smaht man, most specially in the mattah of prayer. Why, he axes fer lots of things dat dis nigger never knowed de Lord had!"

James 4.2 puts it this way: "Ye have not because ye ask not." We might add, Ye ask not because ye know not. Such lack of knowledge is a poor excuse, for the Bible is full of examples of prayer. Then flee to your Bible, friend, and learn from it how to pray!

In a large office in which the daily moment of prayer had been observed during the war, one of the stenographers was heard to remark, when the prayer gong was sounded one day a week after the armistice was signed:

"What's the matter with them? Don't they know the war is over?"

Nowhere in the Bible is there a suggestion that prayer can be used as a talisman to ward off danger, and yet there are those who act upon the principle of "The river past and God forgotten!"

* * * * *

"Yes'm, he stopped right thar at the gate,

speakin' to someone, and I just give a glance at him and never thought who it was," said an old woman, telling of her absent son's return. "All them long weeks and months I'd been waitin' and prayin' for him to come, and then didn't know him when he stood right outside the gate! Sorter wondered to myself, fretty-like, who was comin' in to hinder my work."

We must learn through the Holy Spirit to recognize answers to our prayers, for unto him is given the power to clarify our vision and guide us into all truth.

* * * * *

A country woman, who made no profession of religion, had a potato patch on the side of a hill, which one season was threatened with ruin through the long drought. In her anxiety she went to a little church nearby one Sunday morning, and begged the people to pray for rain. Soon after a deluge of rain swept over the town, carrying away the precious potato patch.

The woman's only comment was: "I always knowed those Christians were too persistent!"

Compare your praying with the lesson on persistence in prayer found in Luke 18. 1-8. Is the comparison satisfactory?

The Harvest of Our Lives: What Shall It Be?

Galatians 6. 7-10; Proverbs 11. 17-20; 2 Corinthians 5. 10. September 13.

Sow to the wind, and you'll reap a whirlwind!—Hosea.

They that plow iniquity and sow wickedness shall reap the same.—Job.

The seed of conduct sowed yesterday is already on the way to harvest.—V. G. Burns.

Good deeds are never lost. He who sows courtesy reaps friendship, and he who plants kindness gathers love.—Lord Mayor of London in his New Year address, 1925.

* * * * *

"Everybody smiled at me!" said the little girl just back from a walk in the park.

"Bless the child," said the maid, "it was her own sweet little smile, ready for everybody, that made them all smile back!"

We do not have to wait long for the harvest of many things that make life worthwhile.

"A little smile,—and a struggling pilgrim is heartened and strengthened. A little song,—and a breaking heart takes courage again. A little prayer,—and the soul's rainbows shine through the mists of trouble and sorrow. A little deed,—and a circle of goodness ripples out to the edges of eternity."

* * * * *

At Ellis Island a tall, strong-looking man stepped from an incoming vessel and accosted a Bible Society worker:

"Weren't you here 26 years ago?"

"Yes," said the worker, "I have been giving Testaments to the immigrants in their native tongue for the last 30 years."

"Well," said the tall man, "when I arrived from Sweden 26 years ago, you gave me a Testament. I read it and became a Christian. For 20 years I have been preaching the gospel, and it all began with that little Testament you gave me!"

What an infinite harvest is radiating out into eternity from that seed planted in the hand of an immigrant!

* * * * *

There is a district on the Amazon that was rich in gorgeous foliage and timber, but heavy with malaria and fever, and the only way to cleanse it was by fire. For three months the fire raged, and at the end left nothing but a desert. But after a while the whole territory was covered with a rare and exquisite flower whose seeds were in the moist earth.

Harvests lie in the seed sown, and are always greater than the sowing. Sow to the flesh, and corruption follows. Sow to the Spirit, and everlasting life is yours!

Getting Strength from God.

2 Corinthians 12. 6-10; Philippians 4. 11-13. September 20.

A minister calling on an old Negress found her bending over a washtub, and asked:

"Aunt Sally, don't you get tired doing that hard work?"

"Oh yes, massa," she replied; "I haven't got much strength, but I ax de Lord, and he gives me the spirit of washing!"

When the Spirit of the Lord fills us, the hardest tasks will not only become do-able, but endurable.

* * * * *

A traveler along a difficult mountain trail in the north woods had for a guide a man of fine physique and ironlike muscles. This guide always carried an axe, and as he went along he cut off overhanging branches and lifted logs out of the path without pausing, saying to the traveler:

"I like to use my strength making the trail better than I found it!"

"Your splendid health and strong body are your reward," replied his companion.

Likewise in the spiritual realm no strength was ever spent for God that was not in the act of spending renewed by him who is himself the strength of all his saints.

* * * * *

Would you become a spiritual giant? Then listen to the reply of Francis of Assisi when asked how he could accomplish so much.

"This may be why: The Lord looked

down from heaven and said, Where can I find the weakest, the littlest, the meanest man on the face of the earth? Then he saw me, and said, Now I have found him, and I will work through him. He will not be proud of it. He will see that I am only using him because of his littleness and insignificance."

F. B. Meyer: "Let there be no thought of what you can do for God, but all thought of what God can do through you! Nothing will give you greater strength."

SOUL-STRENGTHENERS.

A little hope,
A little fear,
A little love,
A little tear,
A little work,
A little play,
A little worry,—
That's a day!

A little hope for better things,
A little fear for ills it brings,
A little love, a tender word,
A little tear for sorrow stirred,
A little work to make us strong,
A little play to help along,
A little worry,—such is best,—
The day is done,—we earn our rest!

Christian Friendliness to South America.

Matthew 4. 16, 17. September 27.

Why take a friendly interest in South America?

Because the Bible is being kept from the people so far as the priests can keep it:

Because superstition is rampant, and many of the educated people, disgusted with this superstition, have given up all faith in God:

Because there are millions upon millions of native Indians in South America who know absolutely nothing of Christ. They are quite savage, and paint their bodies in hideous colors. They live in constant fear of devils or evil spirits. They fear the white man too, and hide from him when he appears;

Because the women of South America are in spiritual bondage. They fear the priests, and they dare not open the Bible, even when it is given them, in case the priest should curse them for it. But few women can read, not more than five in every hundred in Brazil.

* * * * *

The captions of paragraphs in a magazine article on "Encouraging Signs in South America" are as follows:

"Peru Honors a Scottish Missionary";

"Brazil Shows Confidence in North American Missions";

"Chili's Big Daily Publishes Missionary Reports";

"Paraguay's Welcome to Missionaries";

"New Fields of Service in the Neglected Continent for Y. M. and Y. W. C. A.'s."

All these captions, and many more, illustrate the friendly hands held out by South America in glad welcome to our missionaries.

* * * * *

There are many Christian Endeavor societies in Brazil. The young people not only hold meetings, but distribute tracts, visit the sick, help the poor, and for a time they had a reading-room for sailors in a large city.

One man said: "I thank God I came to your meeting. The priest told me I must not come, but I came, and I have learned that God is my Father."

A women in Colombo says that her son (an ardent Endeavorer) is so different toward her now. He never goes out nights, never drinks, and reads his Bible evenings.

What can stand out against the friendliness of a consecrated Christian endeavoring to do what Jesus would have him do?

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

SEPTEMBER, 1925.

TUESDAY, 1st. *Rejoice in the Lord alway: and again I say, Rejoice! Philippians 4. 4.*

Come to us, O Lord, in Christ Jesus thy Son, and make festival in our souls! May we enter into the Lord's banqueting house, and enjoy the hospitality of infinite love! May this be no common day in our experience! From the dawn even until the eventide and the shining of the night stars may there be joy in our hearts, singing as of angels' voices, and lights that shine from the upper places!—Joseph Parker.

WEDNESDAY, 2nd. *For which cause we faint not: but though our outward man perish, yet the inward man is renewed day by day. 2 Corinthians 4. 16.*

O Christian, learn the blessedness of each day in fellowship with Jesus finding the secret of happiness and holiness! Your heart will then long for the hour of prayer as the best hour of the day. As you learn to go apart with him alone each day, you will experience his presence with you, enabling you all through the day to love him, to serve him, and to walk in his ways.

Through this unbroken fellowship you will learn the secret of the power of a truly godly life.—Andrew Murray.

THURSDAY, 3rd. *Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 2 Corinthians 6. 14.*

One cannot honor Christ in one's walk and at the same time walk with those who dishonor him.

FRIDAY, 4th. *And he came and dwelt in a city called Nazareth. Matthew 2. 23.*

When I am tempted to repine
That such a lowly lot is mine,
There comes a voice to me which saith,
"Mine were the streets of Nazareth!"
—Nettie Rooker.

SATURDAY, 5th. *And Jesus, moved with compassion, put forth his hand and touched him, and saith unto him, I will: be thou clean! Mark 1. 41.*

What sin touches it defiles. What the devil touches he degrades. Everything that Jesus touches is lifted up to higher, nobler levels.—G. H. Morrison.

SUNDAY, 6th. *It is good for me to draw near unto God. Psalm 73. 28.*

In former times there were many things that reminded people of the sanctities of life, which of themselves provoked thoughts of higher interests and called eternity to mind. It is different now. In common life there is almost nothing that helps to retain the memory in the soul of the high, the holy and the eternal. But be of good courage! God knows it, and in compassion he will come near even amid these trying conditions of modern life.—Abraham Kuyper.

MONDAY, 7th. *Heaven and earth shall pass away, but my words shall not pass away! Matthew 24. 35.*

My friend, I want to ask you this question, Have they passed away? Do you know that the sun has shone on more Bibles today than ever before in the history of the world? There have been more Bibles printed in the last ten years than in the first 1800 years. They tried in the dark ages to burn it, to chain it, and keep it from the nations, but God has preserved it, and sent it to the ends of the earth.—D. L. Moody.

TUESDAY, 8th. *And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. Luke 1. 18.*

Those words cost Zachariah nearly forty weeks of silence.—Thomas Fuller.

WEDNESDAY, 9th. *But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret! Matthew 6. 6.*

That means two things: shut the world out, withdraw from all worldly thoughts and occupations, and shut yourself in alone with God, to pray to him in secret. Let this be your chief object in prayer, to realize the presence of your heavenly Father! Let your watchword be, Alone with God! —Andrew Murray.

THURSDAY, 10th. *Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. Acts 14. 17.*

Thou who hast given me eyes to see
And love this sight so fair,
Give me a heart to find out thee
And read thee everywhere!—Keble.

FRIDAY, 11th. *Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate! Jeremiah 44. 4.*

To see sin as sin is hell!—Thomas Goodwin.

SATURDAY, 12th. *They went out from us, but they were not of us: for if they had been of us they would no doubt have continued with us, but they went out that they might be made manifest that they were not all of us. 1 John 2. 19.*

It were easier to write a book of apostates in this age than a book of martyrs.—John Trapp.

SUNDAY, 13th. *And Jesus sat over against the treasury, and beheld the people. Mark 12. 41.*

The same Christ who sat against the treasury and watched the people and the poor widow is my Christ. He beholds my motives, my heart, my hand. What is done in whole-hearted love and loyalty to him, he accepts, commends, and rewards. Money honestly made and faithfully administered and distributed, in the conscious presence of the Lord Jesus, becomes a benediction to the giver and a means of blessing that will touch the ends of the earth. Lord, give thy church, give us all, the simplicity and fidelity of the poor widow!

MONDAY, 14th. *Who forgiveth all thine iniquities. Psalm 103. 3.*

Is not this the glory of the Bible that it treats not of ideals alone, but of the coarse and stubborn facts of our humanity? This book does not weave garlands to hide unpleasant truths. It sets our secret sins in the white light of God's own holiness. Yet is there a way in which even here we can begin to sing the song of the redeemed.—Mark Guy Pearse.

TUESDAY, 15th. *It is good for me that I have been afflicted, that I might learn thy statutes. Psalm 119. 71.*

Some are preserved from sin by physical infirmities.

"Well," said one who was lame, "I believe I should never have run in the way of God's Commandments if it had not been for my lame leg."

"Ah!" said another, "and I sometimes think that I should never have seen Christ if I had not been blind."—C. H. Spurgeon.

WEDNESDAY, 16th. *And being let go, they came to their own company. Acts 4. 23.*

Pentecost has its affinities. Christians who know and feel the warming, quickening glow of Christ's love will be drawn into hallowed fellowship.—George Hughes.

THURSDAY, 17th. *Be clothed with humility! 1 Peter 5. 5.*

There is this advantage about the garment here spoken of,—it suits all ages and conditions. It is difficult to say whether humility looks best on youth or on gray hairs, on the poor or on those who have wealth. It is becoming to the ignorant, but it adds new beauty to wisdom. Let those who doubt it begin to wear this robe, and they will soon find out that it will add to their acceptability with both God and man!

FRIDAY, 18th. *Is anything too hard for the Lord? Genesis 18. 14.*

This thing too hard for thee,
  This pressing need of thine,
Is just the channel I require
  To show my grace divine.

Lay thou on me each care,
  And thou shalt prove how great
The working of omnipotence
  To those who trust and wait!

SATURDAY, 19th. *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God! 2 Corinthians 7. 1.*

To have a promise is to have a call to discipline. To know that God is coming is to feel the need of being prepared for his advent.—Joseph Parker.

SUNDAY, 20th. *Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one: as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me! John 17. 20, 21.*

O Lord Jesus Christ, who saidst unto thine apostles, Peace I leave with you, my peace I give unto you, regard not our sins, but the faith of thy church, and grant her that peace and unity which are agreeable to thy will, who livest and reignest God for ever and ever! Amen.

MONDAY, 21st. *We glory in tribulations also, knowing that tribulation worketh patience. Romans 5. 3.*

God is daily searching us, sifting us, trying us, to bring out the evil that is in us, that we may know ourselves, and that he may have fresh opportunities of bringing out all his supplies and resources. When we reach the kingdom, our sin and emptiness and weakness and grief will be done. It is only now and here that God can thus display himself in his grace and longsuffering and plenteousness.—Horatius Bonar.

TUESDAY, 22nd. *The Son of man is come to seek and to save that which was lost. Luke 19. 10.*

To me this is one of the sweetest verses in the whole Bible. In this one short sentence we are told what Christ came into the world for. He came for a purpose, he came to do a work. He came not to condemn the world, but that the world through him might be saved.—D. L. Moody.

WEDNESDAY, 23rd. *He which establisheth us with you in Christ, and hath anointed us, is God: who hath also sealed us, and given the earnest of the Spirit in our hearts. 2 Corinthians 1. 21, 22.*

It is "us with you" whom the Holy Spirit unites in the heart of Jesus, and then the Father's arms enfold both Christ and us in one everlasting embrace of love!—A. B. Simpson.

THURSDAY, 24th. *And as he sat upon the mount of Olives the disciples came unto him privately, saying, Tell us, when shall these things be, and what shall be the sign of thy coming and of the end of the world? Matthew 24. 3.*

What a wonderful mountain Mount Olivet was to these disciples, and ought to be to you and me! For if God will only give us a Mount Olivet vision and a conception of his coming again, the nearness of that coming and the glory of that coming and its power, we can go forth to so live, and to so preach, and to so act, that there should come not only revival in our own hearts, but revival amongst others with whom we mix.—F. Ellis.

FRIDAY, 25th. *In the name of Jesus Christ of Nazareth rise up and walk! Acts 3. 6.*

The apostles had learned how to use the name of Jesus. If we cannot exercise such power, yet we can lift up the fallen in the name of Jesus, set them on their feet, and start them heavenward.—George Hughes.

SATURDAY, 26th. *He that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting. Galatians 6. 8.*

So many live as though the whole purpose of life were realized in the little day

on earth! Yet men know that it is not so, that this passing life is preparatory and probationary. Today men sow, tomorrow they reap. The reaping depends upon the sowing.—G. Campbell Morgan.

SUNDAY, 27th. *He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name. Revelation 3. 12.*

What a glorious promise! Only think of a mortal becoming a pillar in the divine temple, and upon him written by the finger of the Christ the name of God, of the new Jerusalem and the new name of our holy Redeemer! Let us strive to be ready for this distinction!—L. L. Pickett.

MONDAY, 28th. *He that believeth on me, as the scripture hath said, out of him shall flow rivers of living water. John 7. 38.*

It is said that thirty rivers take their rise in the vicinity of Damascus, and yet not one of them reaches the ocean; they are all lost in the desert sands. How like this are many churches and many Christians: at the start flowing so full of promise, then swallowed up in the world!—Jonathan Goforth.

TUESDAY, 29. *Whither shall I go from thy spirit? or whither shall I flee from thy presence? Psalm 139. 7.*

A father's presence is not broken up into so many portions, and so distributed among his sons. Much less is a mother's love portioned and poured out according to the number of her sons and daughters. Every one of her children has all her presence with them, all her heart, all her thoughts, all her solicitude, all her prayers.—Alexander Whyte.

WEDNESDAY, 30th. *Salvation is of the Lord. Jonah 2. 9.*

What Jonah learned in the great deep, let me learn in my closet! Salvation is the work of God.—C. H. Spurgeon.

BIBLE NOTES FOR DAILY DEVOTIONS.

WHAT JESUS THOUGHT ABOUT LIFE'S PROBLEMS.

Rev. John Gardner, D. D., Riverside, Cal.

SEPTEMBER, 1925.

WHAT JESUS THOUGHT ABOUT PRAYER.

Tuesday, 1st. Luke 3. 21, 22.

There is something impressive about the opening of Luke's Gospel. In his genealogical table he goes through the long list, not as others do, to find the human rootage of a man, but to connect all the generations with God. So in his record of the baptism of our Lord he recognizes the ties between him and others who came to John to be baptized, but goes on to emphasize the fact that Jesus associated the whole incident with prayer, and received the divine commendation and recognition. Jesus opened his soul to God, and the Almighty responded by flooding his being with the Spirit of power, so sending him forth to grapple with his problems and prepare himself for his witness-bearing.

Luke is specially impressed with the power of prayer. He gives glimpses into the devotional life of our Lord, and when he comes to the record of the beginnings of the Christian movement he emphasizes the same thing. The tarrying church was a praying church. While Peter and Cornelius were praying the Spirit of God was breaking down barriers of prejudice and bringing Jew and Gentile together as brethren. A church on its knees wins an open prison-house for Peter. "His Gospel gives special prominence to prayer," says Westcott. "It not only records the Lord's Prayer, but alone preserves the fact that our Lord prayed on six distinct and memorable occasions: (1) At his baptism, (2) after cleansing the leper, (3) before calling the twelve apostles, (4) at his transfiguration, (5) on the cross for his murderers, and (6) with his last breath. St. Luke, too, like St. Paul, insists on the duty of unceasing prayer as taught by Christ, and emphasizes this instruction by alone recording the two parables which encourage us to a persistent energy, a holy importunity, a storming of the kingdom of heaven by violence in our prayers,—the parables of the friend at midnight and of the unjust judge."

Our God, thou art worthy to be praised, for thou hast not only shown us wondrous care and gracious compassion, but also a mercy and redemption which surpass our thought! Accept our adoration, in Christ's name! Amen.

Wednesday, 2nd. Mark 1. 32-39.

The picture of Christ presented by Mark in this chapter is that of a busy man. Every day of the week his hours were crowded by the demands of sick and weary hearts. Yet the work imperatively demanded that much time should be spent in prayer. As this could only be found apart from people, Jesus arose a long time bebefore the dawn and went away by himself. After all, the biggest thing he was doing was not healing sick bodies. It is a fact, however, that the moment a minister of religion takes up psychotherapy people besiege him for curing and multitudes throng him for the thrill of seeing the wonders wrought. Jesus complained about this very thing: "Ye sought me because of the miracles." Even in this passage we are told that the immediate followers of Jesus had no sense of the importance of prayer for spiritual equipment. He needed God: they wanted him to come and work cures on the bodies of the sick. So they determined to find him, and as Moffatt translates the passage, they came "hunting him out." People today would do the same thing.

Robinson says: "There is no reason to doubt, there is every reason to believe, that prayer was his normal habit, that it was from this practice that he derived his strength. And special occasions demanded special measures. Worn by the effects of the last day, he needed spiritual recuperation and peace. Situated as he was, solitude was only to be attained by him far from the dwellings of men. Mark gives no hint of the nature of his prayer, nor of the subjects which passed through his mind. Nor is it necessary. Prayer to Jesus was essentially communion, immediate intercourse between himself and God."

O God, we seek the spirit of prayer! Teach us the secret of spiritual power, teach us the value of our souls! In Christ's name. Amen.

Thursday, 3rd. Mark 9. 14-29.

I choose this passage out of its chronological order because it emphasizes an aspect of the work of healing which we might easily overlook. The disciples had been found lacking. A man had come to them for help, and they could not do the works of Christ. Jesus had been to the mount to pray while they were in the throng to heal and help, but they failed because they imagined there was some magic in the name of Christ, whereas their Master felt the need for constant contact with the power of God if he was to do the works of God.

Faith must center itself in the infinite if it is to do the works of God. The man who would help others must discipline his spirit and spend much time in fellowship with God. The impotence of the modern church becomes more and more glaring with the passing of the years. It was never so powerful as an organization, it was never so efficient as a business proposition, but in power to stem iniquity, in ability to release bound hearts, in authority before which kings tremble, it was never so pitifully weak as it is today. And the reason is obvious: it never prayed less than it does today. It was said by Morrison, "When faith reaches the will of God, and entering into it settles itself there, it has laid hold of omnipotence."

Plumptre says on verse 29: "The words imply degrees in the intensity of the forms of evil ascribed to demons amounting to a generic difference. Some might yield before the energy of a human will and the power of the divine name and the prayers even of a weak faith. Some, like that which comes before us here, required a greater intensity of the spiritual life, to be gained by the prayer and fasting of which our Lord speaks. The circumstances of the case render it probable that our Lord himself had fulfilled both conditions."

Dear Lord, we are grateful to thee for all that thou hast done for us! And we thank thee for teaching us the way to power in prayer. Help us to lay hold on thy omnipotence! Amen.

Friday, 4th. Matthew 6. 5-8.

We must not imagine that Jesus thought slightingly of reverential postures. If a man would pray he should either stand or kneel, and yet posture is no proof of reverence. A man may be seated at his desk, or even lying upon his bed, and yet find himself closeted with God, but it would not be seemly to sit or lie down if he were free or able to assume an attitude of prayer. What Jesus condemns is the self-consciousness and ostentation of a man who assumes the attitude of prayer with the notion that he is showing the world how good he is. Worship is really a refined thing. It is a privilege to meet with God. Religion is never to be regarded as a badge. So Jesus would have a man retire to his private room and quietly shut the door, so as to claim privacy, and then pour out his heart before God. He is not talking about public worship. That should be held within a hallowed place if possible, though men in every generation have found the fields, and even barns and stores, places where they could behold the ineffable glory of God. Dr. Coffin recently said in his beautiful Madison Avenue Church in New York, "I began my ministry in this city in a small hall above a fishmarket, with an old oyster counter for a pulpit."

Prayer not only demands privacy and shyness, but also a mental attitude. Jesus does not imply that prayer in secret will not be intense, but that it will not be wordy. Some speak of liberty in prayer as synonymous with length. They used to pray

for three hours at a stretch in Puritan times.

Morrison says: "You do not need to pray in order to give God information. The rationale of prayer is something totally different. It is the human side of intercommunion with God. It is the hallowing of desire by carrying it up to the fountain of holiness. It is the consciousness of dependence on God. It is the uplifting of the heart of the child to the heart of the Father. It is the filial instinct expressing itself. It is that relation of harmony on the part of the human will in reference to the divine that makes room for the increasing bestowment of divine blessings."

Our Father, make us sincere! Teach us the high privilege of communion with thee and of making known our requests! May we love thee and build ourselves on thy love for us! Amen.

Saturday, 5th. Matthew 6. 9, 10.

A religious life without devotion is inconceivable. Jesus builds on this assumption. "Men ought always to pray": it should be a fixed habit of life. Yet prayer must not become formal, or a matter of routine. If Jesus teaches the manner of true prayer, he does not intend that we should be restricted within the bounds of the phraseology which he employs. Prayer must be our own.

It was just here that the scribes failed, and with strange facility the early Christian church fell into the same snare: for as we have seen before, they soon asserted that we must use this precise form three times a day, and then that ordinary laymen should use no other form.

According to the mode taught by Jesus, prayer must be an intercourse between persons. While we are not to forget the nature or the majesty of God, we are to remember that he is a father,—our very own father. Not ours to the exclusion of others, not ours to the ignoring of others, not ours as though we were his favorites, but ours because we are members of his family. What we seek we would have in fellowship with others.

The realities of heaven must be in our minds, yet we must be careful not to localize and materialize our notions. We must not think of heaven merely as a planet or a star. Heaven is a relationship. The Scriptures show great restraint in their references to heaven. It is spoken of as a kingdom, a prepared place, but also, and more frequently, as life. It was among the early theologians that great curiosity developed about heaven. They spoke about a heaven of clouds and another heaven of stars; a heaven that is visible and one that is spiritual; a heaven where angels dwell and an intellectual heaven.

Lord, teach us to pray! Give us a clearer sense of thy nature! Forgive us when we are presumptuous, and clothe us with humility! Give us also a sense of our relationship to our fellows: may we take it with us into our prayers! Amen.

Sunday, 6th. Matthew 6. 10, 11.

The kingdom we desire in offering this prayer is the kingdom to which the prophets bear witness. That kingdom had unfortunately become associated with political power backed by ruthlessness. Jesus corrected all such conceptions and insisted that it was a kingdom founded on righteousness and truth. To seek it is to rid oneself from all notions of self-seeking.

The doing of God's will on earth as it is done in heaven does not contain any notion of meek submission to inevitable things. It means an ardent desire that society here shall be as perfectly organized on a basis of justice, truth and brotherly kindness as it is in heaven. We shall see that will done when every human will is harmonized with the divine will. If we were so related to God that his eternal purpose might flow on to its complete expression, this prayer would be answered.

Was Jesus thinking only of physical bread, and teaching us to say, "Give us the necessary subsistence for the day on which we are entering," or "for each day as it arises"? Or was he thinking in spiritual terms, "Sustain our souls for the responsibilities which we must face in seeking the doing of thy will"? The words are familiar, and most have taken them as referring to physical food, but in the original they are obscure, and scholarship hesitates as to the true interpretation. Plumptre says he thinks that Jesus is speaking of something over and above material substance. "Let us remember (1) the words with which our Lord answered the tempter, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,' (2) his application of those words in 'I have meat to eat which ye know not of,' (3) his own use of bread as the symbol of that which sustains the spiritual life, (4) the warnings in verses 25-31 not only against anxiety about what we shall eat and drink, but against seeking these things instead of seeking simply the kingdom of God and his righteousness,—and we can scarcely fail, I think, to see that he meant his disciples, in this pattern prayer, to seek for the nourishment of the higher and not the lower life. So taken, the petition, instead of being a contrast to the rest of the prayer, is in perfect harmony with it, and the whole raises us to the region of thought in which we leave all that concerns our earthly life in the hands of our Father without asking him even for the supply of its simplest wants, seeking only that he would sustain and perfect the higher life of our spirit."

O God, forgive our feverish ways, the anxiety we show over the details of life! Forgive us our ignorance of the things that belong to our peace! Teach us to find in thee the fulness of joy! In Christ's name. Amen.

Monday, 7th. Matthew 6. 12-15.

Why have the Revisers altered the word trespasses into debts? Plumptre has the following note: "Duty, i.e., that which we owe or ought to do, and debts are, it may be noted, only different forms of the same word. A duty unfulfilled is a debt unpaid. Primarily, therefore, the words 'our debts' represent sins of omission, and 'trespasses' the transgressions of law, sins of commission. The distinction, however, though convenient, is more or less technical. Every unfulfilled duty involves the transgression of a commandment. Every transgression implies the non-fulfilment of duty in a more aggravated form, and the memory of both presents itself to the awakened conscience under the character of an ever-accumulating debt. Even the sins against our neighbor are, in this sense, debts which we have incurred to God; and as the past cannot be undone, they are debts which we can never pay."

The gospel of Christ has to do with this problem of the past. Is it irrevocable? Jesus says no, for God forgives: and his mission in the world is to demonstrate that fact.

But now, what are we to make of the complement to this petition? Does it mean that those who come to God under a sense of debts undischarged and undischargable are men who in their own sphere have already anticipated God? Are we to read the words, "As we HAVE forgiven"? Or again, is the prayer simply for those who are aware of themselves as the children of God who share his forgiving nature? The man who has already forgiven others is a God-like man. Whatever is the true meaning of these words, we can have no hesitancy in saying that an unforgiving heart stultifies its petitions. The clause has been described as a pivotal word of Jesus. Luke says, "Forgive, and ye shall be forgiven."

To tempt has become associated in our minds with evil: we think of being tempted to sin. Jesus is not thinking of that. He is using the word in the sense of "try." It has to do with those testings which come to us on account of our profession. God is holy, God has nothing to do with sin, God could not possibly tempt anyone to sin: but he can try us and prove us, he can test our motives so as to develop loyalty, sincerity. In Revelation 2. 2 we read, "Thou hast tried them which say they are apostles, and are not, and hast found them liars." So we may naturally shrink from siftings of our motives lest we be unnerved and even give place to the evil one. This petition is such as a man who loves God would offer, and in it find his defence against sudden surprise.

In concluding the prayer the Master reverts to forgiveness, showing that he recognized this as the key to the whole prayer. Let us examine ourselves at this point!

Our Father, we find it difficult to forgive one another. We magnify our injuries, we cherish resentment in our hearts. Forgive us, and by the wonder of our new experience teach us to forgive others! Amen.

Tuesday, 8th. Matthew 21. 18-22.

There are many hard problems in connection with the withering of the fig tree, but I prefer to regard the incident as an acted parable in which Jesus showed the intolerableness of make-believe, of assuming the appearance of religion yet having a fruitless life. If we are in fellowship with the Spirit of God, if we are endowed with the power of God, our lives will show it. We shall be calm, strong, clean-minded, generous and gentle. To make a profession of fellowship with God and not to be Christ-like in word and act is to be a living lie. And hypocrisy with reference to the highest and holiest things is utterly intolerable to Jesus.

The disciples were slow to appreciate the significance of what Jesus said. They did not recoil from inconsistency as he did, and so their minds began to occupy themselves with the phenomenon of a tree that began to wither. Jesus took hold of their thinking and turned it into other channels. He called them to a sense of spiritual power.

Prayer is a mighty weapon. A life in union with God will be fruitful in prayer. It will lay hold on omnipotence, and use it for the accomplishment of the impossible. Notice what men are doing every day by the belief in and use of the mighty invisible forces of the universe. Prayer is thoroughly scientific. It brings the will and intelligence of man into association with the infinite will, for the discovery and application of spiritual energy in the accomplishment of spiritual regeneration. The biggest achievements of the present generation are not in the physical sphere, great and marvelous as these may be: they are in the spiritual realm. He who does not know what is going on in the world of thought and ethical purpose is missing the glory of the hour.

Jesus bases prayer on belief in the exhaustless resources of God. He does not think that prayer works any differently from any other branch of intelligent effort. The scientist who gives long years to research believes profoundly that his quest is justified, and that somewhere within the range of his effort lies a precious secret, fraught with power for the transformation or help of human life. And Jesus says

that the man who would discover and apply the spiritual resources that lie in God must enter upon his experimentation without a doubt in his mind about the actuality of the power, if once he can discover it and the laws of its application.

Almighty God, teach us to pray, to work together with thee! Thou hast made it possible for us to dwell in thee and to have thy power working in us: teach us how to be at one with thee, so that thy will and pleasure may express themselves through us! In Christ's name. Amen.

Wednesday, 9th. Luke 5. 12-16.

This is a story of such dramatic power that no one can read it without emotion. The man was full of leprosy, and that means something pitiful. He was not merely loathsome, but outcast. He turned to Jesus, and his appeal was such that the Master took all the hazards of a gracious thought and put his hands on the man. This would make Jesus ceremonially unclean, and the story tells us that he withdrew into a desert place. His popularity was such, however, that men would not be held by priestly laws of purification, and went after him and sought him out.

I have chosen the story for two reasons.

First, it shows us a leper using the laws of prayer. He comes to Jesus believing that the powers of God reside in him. He has no doubt about that. He has seen so much, heard so much, that he is persuaded that Jesus is in such union with God that the resources of God, the ability of God, are expressing themselves in him. And he sees no difficulty beyond the willingness of Christ to heal.

There was a terrible intensity about the man. The narrative needs to be read in all three evangelists to get its full force. The man flung himself on to his knees, he pleaded with agony in his soul. It was an urgent pleading, as though this were his only chance.

Second, we should notice that if the Master went into retirement in the desert he made the occasion an opportunity for prayer and communion. He never hid from men the fact that it was only because he dwelt in constant contact with God, and in union with the eternal will and work, that he was able to do the works which were a sign to those who beheld.

Prayer is not easy. We must train ourselves to pray. It must become our business.

O Lord, who didst bear our sickness and didst appear stricken, smitten of God and afflicted, we wonder at the love and condescension which thou didst show! Thy sicknesses were not thine, but ours. As thou hast made us clean, give us grace to make others clean through witnessing to thy power! Amen.

Thursday, 10th. Luke 6. 12-19.

It would be an interesting study to discover all we may learn about the characters of the twelve disciples, but that is not the object of our present course of study. We are trying to discover the thought-processes of Jesus, and so I choose this incident to bring out the method whereby Jesus linked on the power of God to the solemn and significant act of setting apart twelve men for special work in connection with the kingdom of God.

Jesus did not choose these men and then pray for them: he reversed the process, spending the night in prayer and then coming to them in the very atmosphere of heaven and setting them forth on their errands of redemption. We must be careful not to read too much into the act. Jesus is not creating officials: he is choosing messengers. He is not organizing a hierarchy, but entrusting a sacred word to men, with specific instruction on how and to whom it is to be communicated. But first it must be a prepared message, and then it must be entrusted to men who were capable of taking it correctly. And for such a work as this he felt the need of hours of solitude and prayer.

It has been pointed out that the expression is peculiar. "It is literally, 'in the prayer of God.' Hence some have supposed that it should be rendered 'in the prayer-house of God.'" Was there a little walled space in the mountainous district, built beside a little stream, to which Jesus loved to repair? Or was the mountain itself to him as the prayer-house of God?

Ross says: "That vigil reveals the sense of responsibility which weighed upon his heart: it was a night of prayer because it was a night of care. But because it was a night of prayer it was a night of vision too. He saw the work to be done, and knew that the hour had come for setting apart the men to do it. He called to him whom he would, St. Mark says, and the night of prayer had made clear to him that his choice was in accord with his Father's will."

Our God, may we be ready in the day thou dost call us to go on thine errands! Prepare our hearts, open our lips, fortify our minds, that so we may declare thy truth aright, and thy word may prosper in the thing whereto thou dost send it! In Christ's name. Amen.

Friday, 11th. Luke 11. 1-13.

We have already studied the Lord's Prayer, and if we read it again it is simply that we may be able to see the force of the lesson contained in the story which Luke places immediately after it.

We fail in prayer because we imagine it to be an easy thing in itself, and an easy way of avoiding trouble and effort. We

make God a substitute for a doctor or a lawyer, and he is not ready to comply with our trifling. Jesus guards us from such error. He says prayer requires earnest effort. We may often encounter what may be called unresponsiveness in God. In such times we must cultivate persistency. The question is, Do we want the matter sufficiently to keep at it?

Notice that that which is asked is not for the asker himself. It is not a request to make up for carelessness and laziness. A traveler has arrived unexpectedly, and is in need of hospitality. Not having resources at hand, his host turns to a neighbor and seeks coöperation. Even if the hour is late and the appeal inconvenient, the asker feels that an answer ought to be forthcoming, and so persists in his request.

It is this attitude of mind which Jesus inculcates. We shall fail to appreciate the point if we press all the details of the story, yet we need to grasp the elements of successful pleading which are developed. God is not reluctant to help, but he does insist on sincerity, unselfishness, earnestness, persistency, as we seek his aid on behalf of others.

We must not imagine that the divine delays indicate unwillingness to help. We must suppress all thought that there is caprice in God. Our prayers must build themselves on the thought of the goodness of our Father. Jesus builds his teaching on the fact that in prayer we are dealing with a father. God will never give us what will hurt us. Sinful men do not discharge their fatherly relationship by cruelty. God is not sinful, but holy, and his reply will be good and holy. He is one like ourselves: he is touched with the feeling of our infirmity.

Almighty God, who hast declared thyself to be our Father in heaven, make us trustful, patient, expectant! If sometimes we grow weary with waiting, do not fail us, but answer us in thy own time and manner! In Christ's name. Amen.

Saturday, 12th. John 4. 14-26.

The soul's discovery of God is at the same time a discovery of itself. It finds that the trysting place of God is within itself. This aspect of the prayer life has received special attention during recent years. Many who object to the idea of asking for things recognize prayer as a means to the cultivation of our higher nature. Even Auguste Comte, who had substituted "humanity" for God, used to have his hours of retirement in which he idealized our race and sought to commune with the wise and good. Prayer is a real power in the world, yet its secret is an opening up of the resources of personality: and this is the gift of God. He unites himself with us, he expresses himself through us, he uses us as the channels in and through which his energy may flow.

If this upwelling of the infinite and eternal life is to be an actuality, there must be a clearing away of all impedimenta. So when the woman would know the secret for herself, she is first told to call her husband. By this path Jesus must lead her back to a realization of her womanhood, that she may turn away from all that defiles, and begin again to walk the ways of life. Then he can call her to worship in spirit and in truth.

I think we need to keep in mind that all Jesus' thoughts move in a spiritual realm. When discussing physical needs he reminds us of our ability to help ourselves. Birds know nothing of ploughing, sowing and harvesting. They do not understand the need for barns, for forethought. Birds know nothing about the possibilities of manufacturing clothes. We are on a superior plane, and yet the providence which somehow or other cares for these impotent creatures is at the back of the man who toils in the furrows and who spins his raiment. What we need to do is to adjust ourselves to life, and discover that our problems are ethical. If we will seek first the kingdom and righteousness of God, all our economic problems will speedily be grappled with and solved. So we find prayer the key to our entire problem. It reveals the spiritual, it discovers the soul.

O Lord, we come to thee in the midst of the hard necessities of life! Our needs are not only or chiefly for food and raiment: our souls are impoverished. We need the bread of life and the water of life. Give us this water, we beseech thee! Amen.

Sunday, 13th. Luke 18. 1-8.

The prayer that prevails is the prayer that carries with it a whole-souled belief in the object sought and in the willingness and power of him to whom we pray. Yet more than that is needed. There must be a feeling that the thing for which we ask is of the greatest importance. This is the burden of the present parable.

If we analyze ourselves we shall see that we hesitate about a great many things which to a man of courage are easily solvable. Jesus expresses amazement at the things before which good men shrink. He says that if they had faith the size of a mustard seed they could remove difficulties as big as mountains. The things about which we should pray ought to be big things, yet things urgently important. A man's salvation is a very important matter: if we knew how important, we should pray for him with urgency.

Jesus thinks that our prayers fail because we are faint-hearted or cowardly. He therefore tells a story, possibly from real life, of a poor widow who had a grievous

wrong. She knew not where to turn for help, but she was so confident in her rightness that she was sure if she could get to the judge and lay the matter before him he would see that justice was done. It was not easy to get to the judge to interest him. Her need and her confidence in her cause kept her to her task, and at last she had her cause heard, and won her suit.

We are not to imagine that God is like the unjust judge, but we are to be in earnest, and we are to be urgent in our entreaties. A man who prays out of real belief in God and true desire for help in critical hours will show the sincerity and faith behind his prayer in the attitude of patient and confident waiting with which he will persevere. We must have no doubt about God and the certain fulfilment of his purpose for the world.

O Lord our God, give us patience, so that we may both hope and wait for thy salvation! May we believe in thy compassions, which do not fail! So may we be strong and courageous! In Christ's name. Amen.

Monday, 14th. Luke 18. 9-14.

This parable presents us with an unlovely aspect of life. It shows us a man engaged in the noblest of all tasks, yet vitiating his whole effort by his attitude of mind. Some one has drawn a parallel between the two men described in that they were each engaged in the same task, at the same time, in the same place. They were also speaking to God about the same subject, and each was assuming an attitude of prayer. But at that point the parallel ceases. The men had different antecedents. One was supposed to be a very religious man, both in the sense of his learning in the Scriptures and in his religious discipline; the other was supposed to belong to a class which had forfeited all claim to esteem among loyal citizens.

The difference between the worshipers was in spirit. One mans talks about sin and virtue in a glib manner. Virtue belongs to himself and his class. Sin is an offence which publicans commit. He thought conceitedly of himself and disparagingly of others. The publican, on the other hand, is too profoundly aware of his own sins and failures to have time or inclination to brand other people. There is enough shame in his own waywardness. This is the attitude which Jesus commends in those who go into the house of God to pray. The publican had a load when he went into the house of prayer, but it had gone when he turned back to his business again. The Pharisee took a load with him, the nature of which he did not understand. Pride had blinded his eyes. When he emerged he still carried the load, for he did not seek the divine release.

Let us beware of externalism in religion! It is so easy to deceive ourselves.

Erdman says: "The parable of the Pharisee and the publican was designed to teach humility, not only in prayer but in every estimate of oneself and in every approach to God. It further contrasts the religion of form with the religion of the heart. It shows that the way to penitence is the only path to pardon and peace."

Our Father, may thy Holy Spirit teach us how to worship! May he guide us into all the truth! Show us our need, we beseech thee, and then supply that need through the riches of thy grace! Amen.

Tuesday, 15th. Luke 22. 31-34.

Jesus associated prayer with the help he gave to those who were in physical distress. But most of all he used the power of intercessory prayer for the spiritual development and rescue of others. The Scriptures both of the Old and New Testaments contain the idea that there are testing forces in the world: beings whom we cannot see, but actual, purposeful in their plans. Satan was present in the life of Job, arguing that it was necessary to discover his integrity, whether he was good because goodness was the greatest of all realities or because it paid to be good. Satan is present in the life of Peter for the same reason, urging that the man should be sifted to see whether he is sincere and trustworthy in his profession. The question was warranted, the testing essential. On the other hand, it was imperative that Peter should win out in the testing. If he fell, he must not fail.

It was here that prayer came to his help. Jesus knew the law of testing, he also knew the secret of overcoming: so he sought for Peter grace to overcome. And he accompanied his praying with kindly warning and encouragement. He showed Peter that others were involved in his victory, that if and when he won he must remember that the tester would be busy with others, and that as Christ had sought power for his victory, so he must seek power for their triumph.

Do we realize that the winning of the kingdom depends on our being tested? It would be beside the point to discuss the question as to the identification of the Biblical Satan with the theological Devil. There are many hard problems connected with the dogma. But it is interesting to note the testing to which Job and Jesus and Peter were subjected. The testing was not in the direction of personal wrong and wickedness, but in loyalty, purity, and consecration. Failure would have developed into acts of transgression and sin. But in our passage the idea is of one who with God's approval uses a winnowing fan to discover whether Peter was a man of chaff or of true grain.

We need to recognize that we are only

as secure as we are true. The testing comes unexpectedly, but it comes. We need to be always ready for it. Worthy or worthless, that is the subject of concern in heavenly places. Only prayer can help us to stand the test.

Father in heaven, have mercy upon us! We are afraid of ourselves. We do not know our own natures. Let thy strength be made perfect in our weakness! Give us a deep sense of responsibility! Amen.

Wednesday, 16th. John 14. 12-14.

Prayer is converse with God. If we are in union with God, our prayers must prevail. But the condition of union with God is obedient love. We work the works of Christ when we obey the law of Christ. As the work of winning men unto the obedience of Christ expands so that in every nation there are souls living in obedient love to God, the spirit of Christ will find increasing channels of expression, and so greater works will follow. I do not think that Jesus thought that after his going away his followers would discover how to do mightier acts than any which he himself had accomplished, but that he would be able to multiply himself in them. What mightier thing could be done than the mastery of physical sickness and death? What more wonderful thing could be accomplished than the rebirth of human nature so that men who were darkness became light in the Lord? No: it was not mightier acts in themselves, but mightier in their scope.

Our Lord's withdrawal from the trammels of the flesh and of location made it possible for his spirit to diffuse itself throughout the world. The principles he had inculcated were spiritual and universal, and would now be capable of worldwide and perpetual expression. Moreover, when we pray now we have a different conception of God. Jesus becomes for us the living symbol of God. Streeter says, "The idea of Christ as 'the portrait of the invisible God' (Colossians 1. 15) is central to the New Testament. It is, indeed, the climax of man's philosophy of God. No man hath seen God at any time, no man can ever hope to comprehend the incomprehensible. But in the personality of the ideal Man we have an expression of ultimate Being which we can understand. . . . . Granted that Christ is the ideal Man, we cannot yet have completely understood him; granted that in the ideal Man we see God, there must still be much to learn about the character of God."

O Lord, we rejoice in the revelation which thou hast made of the heart of the Father! We cannot but love the God who is like thee. Our misgivings yield to praise as we realize the love and patience of God as revealed in thee. Make us worthy of the love of God! Amen.

Thursday, 17th. John 16. 23-27.

This is one of the most profound of all the recorded utterances of our Lord. It teaches us the reality, perpetuity and completeness of the union which exists between him and those who unite themselves to him by faith, obedience and love. He recognizes that life will bring many dark problems, many hard questions, and he places himself at our disposal in such seasons of perplexity and even of doubt. Life's hardest questions are not intellectual, but moral. We are concerned indeed in the "how" of things, but vastly more in the "why" of things. And Jesus meets his own even in days when they ask in bitterness why did these things come to pass. Beyond our questionings there are those needs which drive us to prayer, and Jesus invites us to be confident and eager in our asking. He suggests that we have only been tapping at the resources of God. We should go to him with something really big. He would do it. Ultimately life will be full and complete in realization and in joy. Till then we should live confidently and expectantly. One day we shall have such implicit confidence in God that we shall not hesitate for a moment in making known our requests to him.

Bruce says: "Jesus displays his wisdom in dealing with the doubts of his disciples by avoiding all elaborate explanations of the causes or reasons of delay in the answering of prayer, and using only arguments adapted to the capacity of persons weak in faith and in spiritual understanding. He does not attempt to show why sanctification is a slow, tedious work, not a momentary act: why the Spirit is given gradually and in limited measure, not at once and without measure. He simply urges his hearers to persevere in seeking the Holy Spirit, assuring them that in spite of trying delay their desires will be fulfilled in the end. He teaches them no philosophy of waiting on God, but only tells them they shall not wait in vain."

O Lord, enlarge our capacity that we may desire higher, nobler and more worthy blessings at thy hands! May we realize thy majesty, the vastness of thy plans, and as thy children share with thee the grandeur of thy undertakings! Amen.

Friday, 18th. John 17. 1-14.

Did Jesus offer this prayer in private? Or was it an intimate outpouring of his soul to the Father in the midst of a hushed silence on the part of the disciples? It was evidently a very holy act. The atmosphere of the prayer clings about it now.

It was an act in whch the Master consecrated his dying to the service of his Father, and asked that it might be used to his honor and glory. He knew how shameful would be the method, but he would consecrate even that to the Father.

Then Jesus thought of his disciples, and consecrated even his dying to their service. He turned his weakness into a sacrament, and made it so wonderful that in all the ages the sublimest experiences of his followers have been associated with the hour when they assembled to show forth his death. He was filled with solicitude for them. He did not want them to feel that life was completely disorganized and vain, now that he was to be crucified, but would have them consecrated to a noble task. He would send them on the same errand on which he had been sent. He knew the world. He did not want them taken out of it, wicked and cruel though it might be: he wanted them to be of a different spirit. He longed that they might escape the defilement of its spirit, but he did not want them out of it. He loved it too much. He wanted them to win and to bless it with the power of his spirit.

In reading the prayer we must note what is in the background. It is the experience which belonged to Jesus from before the foundation of the world. The deity of Christ haunts the Gospels. The evangelists do not need to dogmatize. They tell us about him, and in the telling reveal what they had discovered through association with him.

Jesus would have his death lead himself into a larger experience. He wants his death to complete his work. Most of us when we die have already finished our work. Death comes to relieve a weary man after his day is over. Jesus did not want his death to be like that. It was the greatest incident of his career. Everything else had led up to it. Now he could complete his task and make salvation possible. So the Gospels look on his dying as worthy of more space than almost the whole of his life beside.

O Lord our God, let the prayer of our Master be answered! Keep us unspotted from the world, make us witnesses for thee to the world, help us to do thy works in his spirit, that so thy name may be glorified! Amen.

Saturday, 19th. John 17. 15-25.

The Master seeks for his loved ones a rich experience. First, he would have them realize a blessed unity with God and with one another. So often in discussing this prayer we find interpreters arguing for an external and ecclesiastical union of the churches. However desirable this may be from the point of view of sound economics and a statesmanlike policy of world evangelism, it is not what the Master had in mind. And indeed it is a consummation not likely to be permanent unless we first enter into the unity for which he prays. This is an inward, spiritual unity. The analogy is the eternal oneness which Christ shared with his Father. Moule well says, "Not a UNIT: not so as for one moment to merge their personalities into one entity. . . . . No, but indeed a UNITY, an organic aggregate and result, a harmony profound and beautiful, in which the parts are truly distinct, yet always perfectly related. Each is itself, but it is itself in such a state, with such capacities and such results, for itself and for the whole, as could never accrue to it outside such a relation."

Second, he seeks for them the endowment of joy. It was his own possession even when loneliness and betrayal faced him. It sprang from the consciousness of the constant and never-failing presence and love of his Father.

Third, consecration. They were sent on a mission even as he was sent on a mission. He would have this awareness of a divine commission lead to such a sense of relationship as would lead to an internal cleansing and consecration of the self.

Fourth, fruitfulness. He desires that each generation should give birth to another generation, and that in the progress of life there should ever be an expanding consciousness of union with God.

Fifth, knowledge of the love of God. This was the burden of Christ. This is the task of the ages. There is always more to be made known because more to be experienced.

Our Father who dwellest in holiness, we bow before thee in reverence! Cleanse our hearts by the inspiration of thy Holy Spirit! Give us grace to consecrate ourselves to the work of the Gospel! Amen.

Sunday, 20th. Matthew 26. 36-46.

The Master is in need of help. His soul is full of terror and perplexity. He thought that his friends would be able to understand and ready to help him, but they are remote from his sorrow. He must tread the wine-press alone. It is one of the strange facts of life that there are experiences which no one can understand until he goes through them, and that often sympathy is lacking at the hour when it is most needed. Jesus yearned for the sympathy of his three intimates, and yet he knew that no one could help him but God. And so he went apart to wrestle with the Father.

Jesus built his prayer on the belief that all things are possible to God, and he entreated that the hour might be averted. But he prayed in vain. His cry was not answered. The cup was pressed to his lips.

Theodore H. Robinson says: "The fiercest battle came in the garden. It was the culmination of all the struggle and the temptation of his life. The cross had been always before him. He had carried it about with him more truly than if the actual timber had lain on his shoulder. But now the last chance had come. In a few moments, as he well knew, the police would hold him

in their grasp, and thenceforward events would move of themselves without his initiative. But for those few moments the opportunity for escape was still open. All the force of the battle of years was concentrated into a single sentence, 'Abba, Father, all things are possible to thee: cause this cup to pass from me!' And all the devotion, all the consecration, all the sustained tenacity of surrender culminated in the closing words, 'Nevertheless, not what I will, but what thou wilt!' God's greatest victory on earth was won."

We shall fail to appreciate the full significance of the anguish of Jesus if we overlook the reference to his soul as being very sorrowful. His humanity was real, and it was a true experience through which the Master passed. We must beware of the tendency to ignore or deny the reality of our Lord's human nature.

Everything related to our redemption from sin depends on the reality of his experiences as a sharer in our humanity. To say this does not suggest for one moment the slightest doubt of the reality of his deity. If the prayer seems unanswered, as a matter of fact it is gloriously answered, for the anguish passes into calm peace as he says, "Not as I will, but as thou wilt!" That is the word of one who has found a better way than escape.

Almighty God, thou understandest us in all our weakness! We are afraid of sorrow. Give us grace to bear it, to see thy will in it! In Christ's name. Amen.

Monday, 21st. Luke 23. 34; Mark 15. 34; Luke 23. 46.

The first of these prayers was probably uttered while the body of Jesus was being nailed to the cross. It is a prayer offered not merely for the ignorant soldiers who were but obeying orders from which they dared not shrink, but for all who had despitefully used him. They were not aware of the significance of their act. They were not able to realize the true nature of him whom they had rejected.

The second prayer is thus described by Salmond: "At this crisis in his sufferings, when mental agony is more than all his physical pain, Jesus expresses his sense of anguish in the words of the sufferer in one of the great Messianic psalms (Psalm 22. 1). It cannot be explained simply as the recoil of nature from the pangs of dissolution, or as the bitter feeling of being abandoned by men. It is the cry of one who has lost for the time the sense of fellowship with God, the cry of conscious innocence struggling with this unexampled experience, in utter darkness clinging to faith and trusting itself to God, but unable to say Father, bereft for a season of the gladness of realized fellowship. It is the note of an experience too deep for us to fathom, and possible only to one standing in a relation different from ours to man and his sin and to God and his grace."

It may be that the words should be read in the past tense, as though the cry did not escape the lips of Jesus until the anguish of temporary separation was over. At any rate it is significant that it is the only occasion when Jesus either in personal prayer or in speech about God does not use the word Father.

The third prayer has been a comfort to multitudes of dying saints in the centuries of Christian witness. In the Old Testament men had said, "Into thy hands I commend my spirit," but they had not said, "Father." It was this which made the dying of Jesus so beautiful and comforting. There is the calm tranquillity of one who has fought and won his last battle.

Father in heaven, teach us to live in the spirit of our Master! Give us his faith in thy providence, his confidence in thy power, his surrender to thy will! Teach us to live and to die in fellowship with thee! Amen.

WHAT JESUS THOUGHT OF THE OLD TESTAMENT.

Tuesday, 22nd. Luke 4. 16, 17.

The authority of the Bible is one of the most acute problems of today. Christendom is divided from top to bottom on this one issue.

There are many who insist that the only ultimate authority is the Spirit of God in the soul of man; that the individual reason and conscience must be our guide. But it is obvious to the most cursory thinker that such an assertion needs correction. Each man is limited by his environment, by his ignorance, by the social sanctions of his time, by his own temperament.

Some insist on the Scriptures as the infallible guide. Now in so far as the Scriptures are the word of God they must be infallible, but is every word of the Bible the word of God? Then every word is free from the exigencies of time and location. It is not Jewish, it can never become obsolete in one iota. I take time to direct attention to these factors of the problem so as to call my readers back to the position taken by the founders of Protestantism. The word of God is in the Bible, and where it is, it is infallible, and inerrant: so the Confession of Faith has defined the region of authority as in all matters pertaining to our salvation.

Some have held that authority lies in the Bible and in the historic witness of the church as guided by the Holy Spirit, so the great creeds, in so far as they have Scriptural support, are the standard to which we should appeal. But to which of the creeds is this theory to be applied? Do we all recognize the Articles of the Church of

England, the Augsburg Confession, the Westminster Confession?

Rome insists that authority lies in the encyclicals which have been issued by the popes, in conference with their various colleges of high and learned dignitaries. But so much has been issued which has no foundation in the Bible, and some things declared authoritatively which were supported by such frauds that the claim breaks down as soon as it is uttered.

It will help us to form an opinion if we try to study our Lord's use of the Bible which he knew. I shall attempt to deal with the evidence without any preconceived theories as to the nature of inspiration and revelation, so that men of all schools may read with me and then form their own conclusions.

Our Father, we are in need of the aid of thy Holy Spirit! We long to know the truth. He alone can guide us into the truth. In Christ's name give us the guidance of the Spirit of truth, we beseech thee! Amen.

Wednesday, 23rd. Matthew 4. 1-10.

The temptation of Jesus is of great moment as an index to his past life. He was in a mood of exaltation through the invasion of the Holy Spirit, and he was now seeking to find the right road along which to work. The testing to which he was subjected was based on the reality of the experience through which he was passing. The voice of God had spoken to him, the Spirit had come upon him, he was anointed from on high to do the works of God. How should he set about it?

His defence and guide was his knowledge of the Scriptures. He seems to be specially familiar with the book of Deuteronomy. He uses its message as his defence. He regulates his conduct by its injunction. And yet he knows that there is a new word to be heard. The word will proceed out of the mouth of God for his guidance, and when the message comes he must hearken and obey. His interpretation of the word from of old is in and through his own experience. The words of Deuteronomy had been read and memorized by multitudes of Jews in many generations, but until now none of them had discovered the full sweep of the word.

The second temptation arises out of the Scriptures themselves. How are they to be interpreted? Must they be read as prose or poetry? This is a far-reaching question. We see many people pressing interpretations, sometimes allegorical and sometimes literal. There are many who cannot discriminate between the Scriptures and their interpretations of the Scriptures. Jesus believed absolutely in the overruling providence of God. He taught men that the hairs of their heads were all numbered. He knew that his hour was fixed by his Father, and so did not fear them that kill the body. But this was no excuse for presumption. Scripture needs sanity of interpretation.

When Jesus embarked on his ministry there was a great deal of discussion current about the kingdom of God, the coming of the Messiah, whether the way to peace was by the sword or by law, whether it would come in spectacular fashion or in a quieter way. These various questions were in turn weighed by Jesus, and in order to choose aright he needed to be very sure of the presence of his Father and also of the inner spiritual meaning of the words from the Scriptures on which he could build.

Almighty God, we would consecrate ourselves to thy service! Teach us how we may do thy works! Speak to our hearts the word we need to know if we are to do thy will and fulfil thy purpose! In Christ's name. Amen.

Thursday, 24th. Luke 4. 14-20.

Jesus builds his message on the Scriptures of the Old Testament. The events of the past three hundred years have made the advent of the kingdom the object of his people's most ardent thought and desire. He sees, however, that they are on the wrong track in imagining that the Coming One will kill and destroy. He comes to set the captive free, to bind up the brokenhearted, to save and not to destroy. But all this has already been revealed, only their obsessions have blinded their eyes to the vision of the prophets.

The fact that Jesus was asked to read the second lesson is in itself a recognition of his standing among the people. In the synagogue two lessons were read, one from the law, the other and shorter from the prophets. This might be read by any educated person, a teacher or religious leader. Jesus was known as a man who could read, and might be able to interpret. He startled the people by claiming that he was himself the anointed man to whom the prophecy referred. Such a word came so abruptly that the hearers recoiled from it and became hostile to one who could do what they regarded as a presumptuous and irreverent thing.

The new experience which had come to Jesus had not demanded from him the breaking of his habits, or made the importance of the prophets less real. We must beware of allowing our spiritual emotions to constrain us to break with old associations and old habits of worship. Some day such a course may have to be adopted, but it must come from the other side, and not from us. Jesus never left the church of his fathers: the leaders of that church cast him out.

We must notice what is the claim in this passage. It is not the claim to Messiahship. That claim only slowly emerges. Jesus wins from others a confession that he is

Messiah. These words as uttered by the prophet, and as adopted by Jesus, mean that he is the evangelist of the gospel of grace. He is a maker-known. For this reason I do not agree with those who have suggested that this incident could not have occurred so early in the ministry as Luke puts it. These are the words of one starting on his holy work. His look and tone were so gracious that the hearers marveled. Then their wonder gave place to resentment, and Jesus, in self-defence, showed in what sense he had used the words. He said, "A prophet is not without honor save in his own country and among his own people." It was as a prophet he began his appeal to the people among whom he had been reared.

O God, we look to thee for grace! May the power and love of Christ become more and more real to us! May his authority over us be supreme! Teach us to say, "For us to live is Christ"! Amen.

Friday, 25th. Matthew 5. 17-48.

In these verses we find the key to our Lord's attitude to the Old Testament. He has not come to supersede it, and yet he exercises authority beyond it. He does not annul the regulations of the law, but he does show that all must be interpreted in the light of the essential and spiritual nature of man. He is not detached from Moses, but Moses was a link in a chain, and all the ages have forged new links until he comes to give them adequate expression.

It is no sign of reverence to disparage the past. He who ignores the word which came to the fathers by the prophets is showing a shallow mind. Men gain new knowledge through following the light of old knowledge. Not to go forward is just as foolish as to ignore what the ages teach. The law is a guide to the gospel. The gospel when properly comprehended is found to be the law of the spirit of life.

It is not enough to know the content of the word which was uttered by the law and the prophets: we must do. It is in the doing of the word that so many go astray. They imagine that religion is an outer ordinance, whereas it is a spiritual attitude and purpose.

This is a remarkable position for one who goes on to make claims to such an authority as that which this Sermon on the Mount reveals. For Jesus does not say, "Thus saith the Lord": he says in clear and positive words, "I say unto you," and demands a greater respect than had ever been given to the words of ancient times. The new word recognizes the range of the legal enactment. He does not say that in the administration of justice we should not measure the punishment to the crime, but that we must not think that God simply looks at the surface of things. The spirit of man may be murderous while his speech is smooth and his face suffused with smiles. The law of Jesus is the law of the heart, and this must inevitably regulate the manner of administering justice to offenders. If we eradicate the causes of murders and wickednesses, we shall soon put an end to the acts that ensue on passion. Make love the master passion, and all evil problems will melt into oblivion.

O Lord, help us to keep always in mind our relationship to thee! May the ways of our Father become the object of our study! May his grace control us in all our judgments of others! Amen.

Saturday, 26th. Matthew 8. 5-13.

I have chosen this incident to bring out two points in the thought of Jesus. First, he sees everything from the diviner side. He conceives of no greater expression of religion than a profound and simple faith in the presence, willingness and ability of God to come to the help of those who are in need. It matters not to what nationality they belong. God honors those who honor him. The fathers of the Jewish race had distinction because they were men who took God at his word. Kinship with them is not a matter of physical descent, but of spiritual affinity. So this Roman centurion will be given precedence in the spiritual world over those who boasted a physical descent from the patriarchs, but had no kinship in soul. This was a faith which sprang out of acquaintance with the inward side of Scripture rather than the letter.

In the next place, we must notice that the ideas and imagery employed by Jesus are not those of the canonical books which we recognize. It is interesting to notice that there are some books in our Old Testament which are not referred to in the New Testament, and on the other hand some books which we call apocryphal are referred to. Horton says, "The kingdom of heaven in the Jewish writers was figured as a feast, at which the meat would be behemoth and the fish leviathan (Baruch 24. 4; Enoch 40. 7-9, 24; 2 Esdras 6. 49-52). The mention of Abraham, Isaac and Jacob shows that this was in Christ's mind. But he saw that faith, the great faculty, would be rare in the favored people, and that it would be men of faith from every race and country who would be the true children of faithful Abraham. The darkness, wailing, and gnashing of teeth are part of the familiar imagery of the future world of punishment, which was typified by Gehenna."

There is, then, a larger Bible. The word of God will authenticate itself wherever it is found. Jesus did not endorse all that is in the Apocrypha. We are quite justified in our attitude toward what books belong and what do not belong to the Jewish sacred Scriptures. Of course there were differences of opinion among the Jews.

Some books which we recognize they were slow in admitting. Some others not in our Bibles they prized. It was the same with the books of the New Testament. No official attempt to declare the New Testament canon was made till the close of the 4th century. But the point is that in the world we find the word of God. It may at times lie imbedded in things which are manifestly not the word of God. But when we see it we should receive it and reverence it.*

O God, give us a deeper faith! May we believe that thou art working in thy world, guiding, challenging, protecting, enabling! Teach us to open our hearts to thee! In Christ's name. Amen.

Sunday, 27th. Matthew 9. 10-13; 12. 7.

In this instance the Master is quoting from the prophet Hosea. The words originally referred to the error of the ritualists who imagined that God was to be placated by sacrifices, and, indeed, was under necessity to favor those who gave of their substance, whether they were upright or perverse. Religion was a convenience. But the prophet declares in the name of the Lord that sacrifices apart from love for God and one another were utterly valueless. And the love that God demanded was a love that constrained to obedience. Jesus meets the Pharisees with the same reproof. He has been working the works of God, but because the objects of his interest were not those whom the Pharisees esteemed as of real worth, he was subject to criticism and censure. He replies that physicians do not go where they are not needed. It would manifestly be a waste of time for him to spend himself on those who were so sure they were all right with God. He had gone where he was needed. Then, discarding his sly humor, he turns on them the searchlight of God's word as uttered by Hosea.

Insincerity, formalism in religion is intolerable. He who would win God's favor must have an obedient and gentle mind and heart.

In connection with the second passage it is worth noting that Jesus is equally at home in the book of Samuel as in the prophet Hosea. And yet, if we turn to the Gospel of Mark we find him reported as saying that the high priest was Abiathar, whereas the book of Samuel says he was Ahimelech. Moreover, there are details which are not found in the book of Samuel. The question arises, Did Jesus make the mistake or did Mark make a mistake? I think it was an error of the evangelist rather than of Jesus. Anyhow, the quotation from Hosea shows what importance Jesus attached to the words.

Carr comments: "There is something more binding than the law, and that is the principle which underlies the law. The law rightly understood is the expression of God's love to man. That love allowed the act of David and the labor of the priests. 'Shall it not permit my disciples to satisfy their hunger?'"

Almighty God, enable us to learn that thou art greater than men! Thy ways are not as theirs, thy thoughts are infinitely above their thoughts. Teach us to be broad-minded and charitable toward each other! In Christ's name. Amen.

Monday, 28th. Matthew 11. 2-19.

In this passage we have the reflection of the ideas associated with Isaiah and Malachi and the story of the great prophets contained in the books of Kings. The Master sees in the Old Testament characters prophecies of what God can and will do in those divine epochs when his purpose can unfold itself for the moral and spiritual regeneration of the world.

When John the Baptist began his work it was with the certainty that the great day of the Lord was at hand, and that he was to be followed by One who was mightier than himself, One who was better than he, One who should baptize the soul with the Spirit of God and become the medium in and through whom the sin of the world should be taken away. Jesus has come, and men have been astonished at his words and works, but his ways are not the ways that John had associated with his conception of the Messiah. Jesus is gentle, compassionate, a speaker of truth, a doer of righteousness, but not at all a militarist. Hence his question and Jesus' answer.

Headlam in his "Life and Teaching of Jesus the Christ" gives an interesting survey of the method of Old Testament interpretation current among the Jews of Christ's day, and continues:

"In contrast to all these methods our Lord's interpretation is simple, literal and spiritual. He takes the words of the Old Testament in their plain and natural meaning, and makes them the vehicle for imparting the religious truths which were not, indeed, derived from the Old Testament, but represented the goal and end to which it pointed. He quoted the Pentateuch as the work of Moses, the Psalms as the work of David. He knows nothing of the two or more Isaiahs which delight modern scholars. He did not come to teach science or criticism. He came to teach religion. He had read and pondered over the Scriptures in the Hebrew tongue. They were part of his very being, the food of his mind. In them as nowhere else God spake. And with an insight which was divine he learnt from them, in a way in which no prophet of Israel had yet learnt, their message for mankind."

O God, who hast spoken unto men by the

* The reader should always remember that in these Notes Dr. Gardner is expressing his personal opinions.—Editor.

holy men of old, grant unto us a true reverence for thy word as revealed in the Scriptures! May we read them with humility and with attention, by them may we be brought to thy feet! In Christ's name. Amen.

Tuesday, 29th. Matthew 13. 13-15.

There are two or three interesting problems in connection with this passage.

The first has to do with our Lord's use of the Septuagint (Greek) version rather than our Hebrew text. It is true that in the main the Septuagint suits his purpose here more than the Hebrew, but did our Lord use the Greek or the original from which the Septuagint was translated? It would be interesting to discover that he used Greek as well as Hebrew and Aramaic, which is really a dialect of Hebrew, and was the spoken language of Christ's day. The business people of Galilee undoubtedly used Greek, and so Jesus may have been able to speak and read it.

Second, the words "And I should heal them" are not in the Septuagint. Did Jesus use them in this way?

There is a hard problem behind the whole passage. The words sound a little harsh. Could it be that Jesus spoke in order to confuse people? If so, how could he marvel if they did not understand? Isaiah says the people are standing continually in the light, but are so sleek and self-satisfied that even the very revelation of God does but intensify their smugness and deepens their spiritual insensibility; and Jesus seems to have a similar view. The simpler and more graphic the message, the more is it misunderstood.

The blindness of intellect shown by the people is not a penalty inflicted from without, but developed from within. No man can tamper with his higher nature with impunity. Wrong carries its own penalty. The laws of nature work themselves out, and judgment follows swiftly on the heels of sin. Savonarola cried, "Thou wilt become like unto a rook on a steeple that at the first stroke of the church bell takes the alarm and hath fear, but then, when accustomed to the sound, percheth quietly on the bell, however loudly it be rung."

Jesus evidently recognizes certain laws of spiritual being. The words of Isaiah illustrate the working of an eternal principle. Our inner life is fed by the harmonious working of intelligence, volition and instinct. If we use these in the effort to know and realize the ideal life today, we shall have an inclination and aptitude for the ideal tomorrow. If we stand in the light of the ideal, but allow our thoughts, volitions and emotions to be swayed toward something not ideal, we degenerate.

In reading and using his Bible Jesus was always looking for such spiritual suggestions. Thus he caught the meaning of the prophets when the regular scribes were wasting their time in idle and impotent theorizing.

Our God and Father, make us sensitive to thy word! When thou speakest, may we hearken and obey! Open our eyes to behold thy glory, unstop our ears to hear thy voice! Amen.

Wednesday, 30th. Matthew 15. 3, 4, 7-9.

It will be noticed that Jesus does not quote the Scriptures accurately as to the text. He does get at the spirit of the word, and applies it with extraordinary power. It comes as though it was entirely new. There is an interesting difference between Matthew and Mark in their reference to the words of Jesus. Mark's record is to be found in 7. 1-23. Where Matthew says, "For God commanded," Mark says, "For Moses said." The revelation was from God, the lawgiver was Moses.

Jesus resents a wrong and trivial use of the Bible, a straining at the letter to the loss of the spirit. Headlam says, "Most conspicuous among the Biblical schools of interpretation of the time was that which looked on the Scriptures purely from a legal standpoint. The law having come to be accepted as a guide for life to which a scrupulous adherence was demanded, it became necessary to apply it to every circumstance, and to interpret it in such a way as to find the assistance required. It became necessary, also, to find some way of escape from regulations which, if rigidly enforced, would have been impossible. So a gigantic system of casuistry was built up, based on a hard, a minute, and a non-natural exegesis, and has been preserved to us in the pages of the Talmud. This method our Lord not only repudiated, but explicitly condemned. 'Ye make the word of God of none effect by your tradition,' he said. 'If the blind lead the blind, shall they not both fall into the pit?' "

We must beware of a frivolous use of the Bible. It is a great literature, and to be read seriously. It has a history, and we are under obligation to understand it. Verses 7-9 have a solemn significance for us in this day. It is so easy to develop the precepts of men and endow them with an authority equal to that of the sacred Scriptures. This is the fault of Rome, and it is an error into which we Protestants can fall. The precepts of men sadly interfere with our approach to the Bible. We are found arguing about our various Confessions of Faith as though they had equal authority with the Bible or had exhausted the final meaning of the Bible.

Master and Lord, by whom we know the Father and who art the way, the truth, and the life, teach us to honor thee! Help us to be thy witnesses! Amen.